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Scarcey, Pa., Feb. 10, 1870.

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The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XXII. NEW YORK, THURSDAY, MAY 26, 1870. NUMBER 1121.

POPPIES IN THE WHEAT.

ALONG Ancona's hills the shimmering heat,
A tropic tide of air, with ebb and flow,
Bathes all the fields of wheat, until they glow
Like flashing seas of green which toss and beat
Around the vines. The poppies, lithe and fleet,
Seem running, fiery torchmen, to and fro
To mark the shore.

The farmer does not know
That they are there. He walks with heavy feet,
Counting the bread and wine of autumn's gain;
But I—I smile to think that days remain
Perhaps to me, in which, though bread be sweet
No more, and red wine warm my blood in vain,
I shall be glad, remembering how the fleet,
Lithe poppies ran, like torchmen, in the wheat.

H. H.

ANCONA, ITALY, MAY 12TH, 1870.

THE REUNITED GENERAL ASSEMBLY.

TO THE EDITOR OF THE INDEPENDENT:

OLD SCHOOL and New School are no more. They are dead and gone, and have taken their place among the things that were, and perhaps will never be again. Each has been ecclesiastically absorbed into the capillary system of the other, and helped in producing a compound which is neither the one nor the other, but which here in Philadelphia—the City of Brotherly Love—is called the Reunited General Assembly. The thing has been handsomely done on both sides, with all the fitting forms of Christian courtesy, and with the strongest indications of reality and good faith. You may set it down as an accomplished fact; and, if hereafter you have occasion to allude to the Presbyterian Church of these United States, please to say nothing about Old School or New School. Drop these phrases from your vocabulary, unless you are giving a history of the past; for the things they once meant no longer exist.

As a "Presbyterian Elder" (such I am), I may say to you distinctly that I do not believe in miracles as facts of the present; but I must confess that my want of faith was not a little staggered when these elements, formerly so repellant and antagonistical, gracefully performed the process of their own self-annihilation by mutual absorption, and then followed it by a complete infusion of the one into the organic being of the other. If this is not a miracle, it is certainly the very next thing to it. It is at least, a miracle of confidence and Christian love. The years 1837, 1838, and 1870—the first the *exceeding* year, famous on account of one of the most inexcusable outrages of modern times; the second the year of Presbyterian *division*; and the third the year of Presbyterian *reunion*—will not and cannot be forgotten. They ought to be remembered long after the sharers in the scenes thereof have gone the way of all the earth.

But now to speak of the remote past, let me ask you to step into the First Presbyterian church of Philadelphia—the church which the Rev. Albert Barnes so long and so honorably officiated—and there witness what took place on the 19th of May, 1870. The church, as you see, is crowded to its utmost capacity, leaving scarcely a vacant spot for even a mouse. About seven hundred ministers and elders are solidly packed together. Interested spectators are struggling with each other for standing-room. Immediately over the pulpit you read the text, "*Now are they many members, yet but one body*," in large letters formed of ivy leaves. On the front of the organ gallery you observe the inscriptions "1837–1870," also in ivy leaves. Beautiful bouquets of flowers are on both sides of the pulpit-desk; the whole gallery is festooned with evergreens; and long iron rods are placed under it, to stand against the possibility of any accident from the superincumbent weight. Dr. Jacobus and Fowler—the first the moderator of the Old School Assembly that was, and the second the last moderator of the New School Assembly that is—are in the pulpit, each ready for his assigned portion of the service. Dr. Fowler preaches the opening sermon from Ephesians iv, 4: "*There is one body and one spirit, even as ye are called in one hope of your calling*"—a very appropriate sermon, rather great nor small, but rather sensible, with the single exception of being too long—about such a sermon as Dr. Fowler could be likely to preach. The sermon being ended, Dr. Jacobus takes the chair, and the Assembly adjourns to meet at 3½ o'clock in the afternoon. Now comes the scenes of congratulations and fraternal salutations. The members of the Assembly greet each other. All are in the best possible mood of feeling; and there is no doubt but that, after attending to the wants of the physical man, they will come together in the afternoon and harmoniously complete the organization of the United Presbyterian Assembly by the choice of a moderator and the other officers of the Assembly. The day of strife and the selection of a moderator has passed by. Once this question was the battle-ground between the two Schools; but absorption has cured the belligerent temper of both, and left them nothing to contend about. This absorption is certainly a cheerful thing. It would be well if some such would try the remedy.

When the Assembly came together in the afternoon, it soon became apparent that the programme for the election of officers had been privately arranged beforehand, and although it worked exceedingly well for this time, struck many of the elders very unpleasantly. The roll being completed, the next business was to choose a moderator, the usual method of which is first to receive nominations without speeches, and then call the roll for a vote vote. This places the whole matter in the hands of the Assembly. Dr. [illegible] of New York, however [illegible] had evidently been assigned to this service, at once mounted the moderator's platform, and made a speech (which was contrary to usage); and in his speech intimated his purpose to close it by making a nomination, and suggested the earnest hope that no *other* member of the Assembly would exercise his inalienable right of making a nomination for the moderator's chair. The Assembly was just in the humor to tolerate this trespass upon established usage, not to say extraordinary assumption on the part of a single member of the body. The result was the election of Dr. Backus, of Schenectady, upon the nomination of Dr. Adams, without any competitor. Dr. Hatfield, of New York, was chosen as stated clerk of the Assembly in the same way, as were also the other officers of the body. The manner of conducting this election was unusual and the precedent a bad one. At least one "Presbyterian Elder" was strongly tempted to break up the programme by making another nomination for moderator, as he had a right to do, notwithstanding the speech of Dr. Adams; and he would have done it if his modesty had not been so exceedingly modest.

Dr. Crosby, of New York, announced his presence in the assembly by making a motion that all academic titles should be omitted by the clerks in reading and recording the names of the delegates. This, we believe, is one of Dr. Crosby's ecclesiastical *hobbies*. At any rate, it was a shot at the Doctors of Divinity, and withal rather a *cruel* one too, since so many of them, unlike Dr. Crosby, are chiefly dependent upon their honorary titles for the distinction they have acquired among men. Take away their titles, and no one would suspect them of *being* Doctors of Divinity. How could Dr. Crosby, whose eminent learning and distinguished abilities render him perfectly secure, make up his mind to strike such a tremendous blow at the high position of so large a class of *common* men in all but the name! The Doctor certainly did not, on this occasion, evince his usual amenity toward church dignitaries. His motion made quite a flutter among them. Each looked at the other, and all seemed anxious to know what it was best to do; and at length one of them resorted to the strategy of an ecclesiastical rule, and moved that the motion be laid on the table, and away it went to the table with a general shout and right good-will. It has not been heard of since, and the probability is that by this time it has gone *under* the table.

Now, Mr. Editor, I have given you a hint at matters and things as they came to the surface in the very incipiency of the Reunited Presbyterian Assembly. If you shall think it best to publish this letter in THE INDEPENDENT, you will perhaps encourage a "Presbyterian Elder" to write another. Being a regular reader of THE INDEPENDENT, and occasionally observing in its columns notices of that merciless "*waste-basket*" in which the choice productions of so many fine writers have met an untimely fate, and remembering that "many a rose is born to blush unseen," I have, I confess, felt a little timid about sending this letter to you. Deal gently with it, if you please. I am not one of those men that will bear kicking twice; and, hence, if you want to hear from me again, you must keep me out of the "waste-basket."

Let me, before closing, say to you that everything looks about right with the General Assembly. It is, perhaps, too early to begin the work of prophecy; yet I shall be greatly disappointed if this Assembly, the largest that has ever been held in this country, does not also prove to be one of the most harmonious. It would be sad, indeed, if the fact should be otherwise. The critical period in the things that will test the strength of the union so auspiciously consummated has not yet come, and will not come until the Assembly shall be fairly launched upon the practical measures and arrangements which it involves. What was the Old School is numerically the stronger element in the Assembly, and seems also to be represented by a large number of the leading men in that branch of the church. Much will depend upon the policy pursued by these leaders. If this Assembly can get safely through its work without any collisions or jealousy, then a long step will be taken toward a permanent and useful union of the church, hitherto divided for thirty-two years. God grant that such may be the result!

A PRESBYTERIAN ELDER.

PHILADELPHIA, May 20th, 1870.

ANNIVERSARY OF THE YALE THEOLOGICAL SEMINARY.

TO THE EDITOR OF THE INDEPENDENT:

NEW HAVEN at this season puts on its most beautiful dress. The fresh, tender green of the newly-opened foliage upon the thousand trees that line the umbrageous avenues of "the City of Elms" lends an indescribable charm to the approach of summer. Here are literally "academic shades," and the leisurely pace of students, and of the numerous visitors who resort to New Haven as the warm weather begins, indicates that they are not insensible to the attractions which Nature, under man's guidance, has thrown over this university town. The theological anniversary properly leads the way in the train of academic festivals which annually recur here. Yale is the old home and hearthstone of New England theology. Before theology was organized into a separate department (in 1822), from the very foundation of the college, ministers had been here trained for their work. The coryphei of the New England theology, with the exception of the younger Edwards—who, in consequence of the brief connection of his father with Nassau Hall, was educated there—received their discipline and equipment at Yale. Jonathan Edwards, the elder, Bellamy, Hopkins, Emmons, Smalley, Dwight, Stuart, Taylor, Beecher studied at no other theological seminary than Yale College. In due time the means of ministerial training expanded into a separate department. The advantages of connecting theological education with a university system, and of bringing young theologians into the scientific and literary atmosphere of a great institution, whatever these advantages may be, are enjoyed at Yale, as at Berlin, Heidelberg, and Oxford. We are glad to see that the college and scientific professors are to be called into the seminary occasionally to impart knowledge on special topics having a close relation to theology. For example, Professor Verrill is to lecture to the theologues on the "Hypotheses respecting the Origin of Species," and President Woolsey on the "Origin of Heathenism and Heathen Religions." But we sat down to say something about the anniversary which has just recurred. There were two special influences this year to draw the theological alumni to New Haven. The new building, devised by that skillful architect, Mr. Richard M. Hunt, and affording commodious lecture-rooms, together with rooms for students, having all the modern improvements and comforts, including steam-heating, gas, water, and good ventilation, and provided with all necessary articles of furniture, is now far on toward completion, and, with its fine proportions and internal conveniences, was visited by many who seemed half-inclined to come back and go over their studies again under these more benign auspices. The other special attraction was the promised presence of Mr. Beecher, whose grandfather's anvil (he was a blacksmith) was set on the stump of the great tree under which John Davenport preached the first sermon to the settlers of the town, and whose venerable father lies in the cemetery, where he was placed at his own request, by the side of his loved and life-long friend, Dr. Taylor. That muscular grandfather, who thought and debated with his neighbors on the high themes of religion, has contributed (who can tell how much?) to the physical and mental stuff of which the stalwart Brooklyn preacher is composed. But Mr. Beecher's address was the closing chapter of the anniversary programme. First came the examinations of the classes, on Tuesday and Wednesday, which were listened to with apparent satisfaction by the committees and clergymen who were present. Yale aims to be a school of liberal evangelical theology. It adopts the motto: "Prove all things; hold fast that which is good"; and it claims to be as zealous for the *first* part of the precept as for the last. The exercises of the graduating class, on Thursday, went far to vindicate this claim. It was evident that the individuality of the students had not been stifled. A glowing eulogy of F. W. Robertson, of Brighton, was delivered by one of the class. The clever young men who spoke gave evidence of power and culture which it only needs the practical experience in the pastoral office to call forth to the full. The Alumni meeting, in the afternoon, drew together a large number of clergymen. The speeches related mostly to the Pilgrim commemoration, and the seminary here in relation to it. Dr. Bacon made one of his brilliant, scintillating addresses, in which wit, good sense, and eloquence were equally mingled. The venerable Dr. Fitch, who is not able to walk, was helped into the room, and from his chair gave parting counsel to his former pupils, and spoke with fervor of the anticipated rest and glories of Heaven. Of course, the Center church was crowded in the evening to hear Mr. Beecher. The undergraduate students filled one of the spacious galleries. The seats and aisles were occupied with an eager assemblage. The theme of the speaker was the hindrances to success in preaching. It was an impassioned protest against stiff conventionalities, which put the preacher in fetters. Against incommodious churches and pulpits, written sermons, excess of refinement and of intellectuality in preachers, aimless and perfunctory discourses, and the like evils, Mr. Beecher blazed away with all his energy. There was a vein of good sense and of good feeling which ran through the whole harangue, and this will not fail to make a capital impression on the young men. The closing remarks on the elevation and joy and reward of the preacher's calling were pathetic in a high degree, and produced a deep effect on the audience. So closed this interesting day in the calendar of Yale. P.

"THE DEATH PENALTY."

BY E. C. WINES,
CORRESPONDING SECRETARY N. Y. PRISON ASSOCIATION.

THE following paper was prepared for the Philadelphia *Presbyterian*, but its publication was refused. I have no complaint to make against the editors; but, believing that it contains important truth, and that all truth is useful, I ask for it the wide diffusion which it is to find through the columns of THE INDEPENDENT:

Messrs. Editors:—Some weeks ago there appeared in the *Presbyterian*, under the above heading, an editorial article of which the following was the opening paragraph:

"A correspondent wishes to discuss the question of capital punishment in our columns as the advocate of the abolition of the death penalty. We respectfully decline. We would as soon think of admitting an advocate for the abolition of the second commandment. We believe that God has given in his Word an 'ancient, universal, and unchanging law of homicide,' as Dr. Tayler Lewis well describes it, and that it is not left for man to determine whether it is obligatory. It is not a question of expediency; it is simply a question of divine law. It is not a question of Jewish custom; it was a divine command, given long before the Jews had a place in the world. It was given to Noah (Genesis ix, 6) before Abraham was called out of Ur of the Chaldees, or had begun his pilgrimage to the land of promise. All the circumstances under which it was given prove that it was meant to be universal—given not for a nation, or one select people, but for the whole race in all time. And all the republications of this law, in the codes of particular nations, are but local applications of this primitive and universal law given by God to the second progenitor of the race, as he went out, with his family, to repeople the earth."

If my purpose in this communication were to "advocate the abolition of the death penalty," I certainly could not send it to you with any expectation that you would give it the hospitality of your columns. But I do not propose any such advocacy; and, if I were a member of the legislature of my own state or of yours, on a proposition for the abolishment of the death penalty my vote would be recorded in the negative. Still, I hold views as to the *principles* inhering in this question, and I hold an interpretation of the "law of homicide" enunciated in the passage to which you refer, differing, I presume, materially from yours; and for the statement of these views I respectfully ask the necessary space in your paper, promising to make the statement as short as possible, without too much weakening the argument.

It is the will of God that government should exist among men, to the end that life, liberty, property, and the pursuit of happiness may be secure. But, while God wills government, he has not ordained any uniform frame of government for all mankind. The origin of government is twofold—divine and human. It is divine, because God wills; human, because men contrive it. Or, to vary the phraseology and retain the idea: The essence of civil power is from God, its accidents from men; the root is divine, the branches human. To apply this doctrine: God wills that property shall be secure, and to this end he wills that they who violate the right of property shall be punished; but he has not designated and made universally obligatory any particular mode of punishment—restitution, imprisonment, stripes, or death. The punishment itself is his ordination; the mode of punishment he leaves to the determination of men, in the use of those powers of understanding, judgment, and conscience with which he has, to this end among others, endowed them. In like manner, God wills that human life shall be secure; and to this end he further wills that they who invade and destroy it shall be punished. But here, again, as I shall endeavor to show further on, the mode and measure of punishment are left to the judgment of men. The aim of the Supreme Lawgiver is that life shall be safe from the hand of the assassin. When that end is met, his will is fulfilled. If nothing will secure the life of the citizen but the death of the murderer (and there are doubtless conditions of society when such is the case), then God wills the death penalty; there can be no doubt of that. But, if a lighter punishment will *as* effectually—and, *a fortiori*, if it will *more* effectually—secure the end in view, then does God will that punishment, whatever it may be. If imprisonment for a single year or a single day will really make human life secure, such a penalty cannot but satisfy the Divine Mind. The whole intent of the Creator in ordaining penalties—this or any other—is exhausted when the end proposed is attained. Of this there can, rationally, be no more doubt than that the sun is a luminous, the earth an opaque, body. God does not take pleasure in suffering viewed in itself. He takes pleasure in righteous ends, and in suffering only as it secures those ends. How often do we hear Calvinistic divines reason from the fact of Christ's death to its necessity, on the ground that God never inflicts suffering wantonly? And are we called upon to believe that he requires of his creatures what he recoils from himself? One thought here, in passing: It is the *certainty*, much more than the *severity*, of punishment that arrests transgression. If the man who kills his fellow-man were as sure to suffer five years' imprisonment as he is to be burned on thrusting his hand into the fire, who would venture on assassination? I am persuaded that the number would be very few.

If these premises are just, the conclusion is inevitable. What is that conclusion? Not, certainly, that the death penalty is contrary to the will of God; nor even that is unnecessary, and may be dispensed with. It is that the death penalty is purely a question of expediency—that is, whether it or some other punishment is the most efficacious in restraining murder. It is taken out of the category of things immutable, and transferred to that of things to be examined and judged by the light of history and human experience. Whether hanging or imprisonment is the more effective is a question of fact, to be determined solely by an induction of particulars broad enough to sustain the conclusion claimed. Assumption is nothing in this argument; observed results, everything. If the advocates of the death penalty can show by *indubitable proofs* that the fewest murders are the result of that punishment, I am with them; if its opponents can show, *beyond dispute*, that such a result follows upon the adoption of their method of dealing with this crime, then I am unhesitatingly and joyfully on their side. For myself, as already intimated, I do not believe that society is yet in a condition to dispense with the death penalty. I hope the day will come—and I long for its coming—when it may be abolished, not only without detriment, but with advantage to social security.

Aye, but what of the scriptural argument? What if there is a "law of homicide, ancient, universal, and unchanging," ordained by the Creator "for the whole race and for all time"? I answer that, if, on a review of the law, I am not convinced, by fair argument, without forced and unnatural constructions, that the common interpretation of it is erroneous, I will stand by the law against all assailants; for I yield to no man in the depth of my conviction that the Word of God, as contained in the Scriptures of the Old and New Testaments, is divinely inspired, and the only infallible rule of faith and practice.

Time was when the law of capital punishment was regarded as divinely given and forever unrepealable, because embodied in the Mosaic legislation. But that position has long since been abandoned. It is now conceded on all sides that the civil code of Moses was Jewish law only, just as the Twelve Tables were Roman law alone. Both are valuable sources of light in the study of legal science, one more valuable than the other; but neither is binding, or ever has been binding, on other peoples and governments. But the law announced to Noah after the flood is still regarded by most biblical interpreters as—in the words of Tayler Lewis, which you cite—"an ancient, universal, and unchanging law of homicide." Your reference for the law to Gen. ix, 6 only gives the half of it, and cuts away the other half, which is absolutely essential to a correct interpretation. The whole passage reads thus: (5.) "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; *at the hand of every man's brother will I require the life of man.* (6.) Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God created he man." I have, as you see, caused to be printed in italics the words which furnish the key to the true interpretation. This is simply and purely the law of *goelism*, or blood-avengement, whereby the nearest of kin to a murdered man was bound by the law of honor to pursue the murderer to the ends of the earth; and, whenever and wherever overtaken, to plunge a dagger into his heart. In an early and semi-barbarous stage of society this is probably the only protection that human life can claim. The passage cited is, no doubt, a restatement—or, if you will, a republication—of a more ancient consuetudinary law, that existed in the ante-diluvian era. This would be a reasonable presumption, even if there were no record on which to base it. But there is such a record, which converts the presumption into well nigh a certainty, in the fragmentary statement (Gen. vi., 13), "The earth is filled with violence." What more natural than that—as there were still no established tribunals to deal with the crime of murder—the old consuetudinary law should be revived? It had been familiar to Noah and his sons for hundreds of years, the only law probably known to them as a shield against murderous violence; and, bad as it is, all must admit that it is much better than none. But, whoever may have been a friend of this law, it is most evident that Moses was *not*; since the whole intent and scope of his statute creating cities of refuge was not, indeed, to annul the law of goelism (*that* would *then* have been a far more difficult undertaking than is *now* the effort to stop the reading of the Bible in common schools), but to render it nugatory. He did not then, I say, attempt a repeal. He was too wise for that, being divinely led; for the institution (and it had attained to the dignity of an institution) rested on the sentiment of honor, one of the strongest and most ineradicable principles of the human soul. The obligation of this law of goelism was often most keenly felt by the man on whom it laid its iron grasp—compelling him not infrequently to become the enemy of his dearest friend, and to hunt for his life, if need was, through every region of the globe; and instances have been known where, after taking the life of his friend, he used the same dagger for the destruction of his own. Now, what was the procedure of Moses? He did not annul the law, for that would have raised a fearful storm, if not, indeed, a revolution; but, in the gentlest and quietest manner, and with a wisdom which was, which *must* have been, of divine suggestion, he took the very heart out of it, by enacting that, on the slaying of his kinsman, the goel was still free to pursue the slayer, and, if he caught and killed him before he reached a certain place called a "city of refuge," no inquisition should be made into the act, because done in obedience to the well-known command of honor; but if the killer of his relative entered the gates of the "city of refuge," which were to stand open night and day, then the requirement of honor was satisfied, and not only did the obligation of further pursuit cease, but the law interposed a shield to forbid it. The city of refuge afforded no ultimate protection to a real murderer; it simply assured to him a legal investigation and a judicial sentence, whether of condemnation or acquittal. *There was no acquittal under the law of blood-avengement.* The inexorable sentence was death, when the slayer was overtaken and overpowered, and that whether the killing had been accidental or malicious; and the same law of honor required the perpetuation of a feud from sire to son, and exacted the payment of blood for blood, through successive generations. Instances have been known where the blood avenger and his victim have both been descendants of the original parties to the quarrel at the fourth remove. The whole effect of the institution of cities of refuge was, first, to moderate the exorbitant demands of honor; and, secondly, to substitute an organized court of judicature for the blind and undying rage of goelism. Thus we see that the same Divine Being who authorized—or, if you insist, enacted—goelism, when that was the only agency whereby human life could be shielded from the dagger or the club of the assassin, abolished it and substituted a better when society had advanced to a stage of civilization in which resort could be safely had to milder and juster methods of administration. It is true that he retained the death penalty; for, besides the fact that imprisonment was unknown to the Mosaic law, though at a later age it crept into Jewish practice, society was not prepared for and would not have borne its abolishment then. I have already, more than once, intimated a conviction that it is not even yet ready for such a change. But from the fact that God had abolished goelism, once his own institution, and replaced it with organized tribunals and regular trials, when the world had become prepared for such processes, may we not triumphantly argue that yet more humane modes of punishment will meet his sovereign approval, whenever they will as well or better protect the rights and interests of society than the sterner and harsher ones now and heretofore employed?

It may be asked whether a line of argument such as that pursued above does not impeach the Divine holiness. Whether it does not derogate from the goodness and wisdom of God to establish institutions in one age which he intends to destroy and which ought to be destroyed in a later. I answer, without hesitation, in my judgment, not in the least. Nothing can be plainer from Scripture than that, in the frame of government which God gave to the Israelites at the hand of Moses, he sanctioned by solemn enactment institutions which he did not look upon as the best in themselves, but only as the best for the times, and which should, in the roll of ages, by Divine intendment, be replaced by better. He himself declares, by the mouth of a prophet, that he gave to the Hebrew people, through Moses, "statutes which were not good." There can be no doubt what this means. The principle of the statement is the same as that contained in the declaration of a human lawgiver, who when asked whether he had given the best laws to the Athenians, replied, "The best they can bear." But it is to be carefully noted, and never forgotten, that the "statutes not good"—the institutions destined, in his purpose, to ultimate overthrow—are *never* those which he originates of his own sovereign choice, but *always* those which, from ages of familiarity, are already entrenched in the affection, the habits, the interests, and the prejudices of men. Such were polygamy, extra-judicial divorce, and slavery in the Mosaic code. As regards the first two, our Saviour explains the ground of their toleration: it was because of the "hardness of their hearts"—that is, substituting for this phraseology its modern equivalents, it was (since it is of enactments in a body of civil laws that he speaks) from considerations of political expediency. As to slavery, it never had a stronger adversary or a more "hearty hater" than Moses; but he did not uproot it by one mighty wrench, for that would have been to do violence to what was then the common sentiment and the common practice of the race, and would have involved an upheaval of all the bases of society. But he put in motion a train of influences which were intended to destroy it, and did destroy it; and that, not as among us, "with confused noise of the battle of the warrior and garments rolled in blood," but gently, peacefully, without tumult or commotion, above all, without the shedding of fraternal blood. Of the same class of institutions, beyond a doubt—at least, I have no doubt of it—is this law of goelism (recognized or established, as you like) in the oracle given to Noah in the second infancy of the race. It belonged to the category of "statutes not good." Good it was for those times, but "not good" for all time. The times then present were not ripe for a better law. No doubt God could, by his power, have made them ripe in an instant. No doubt it is within his election to overrule the wills of men by an act of omnipotence. But such is not his method; and "he giveth no account of his matters." He moves and sways the human will by motives adapted to that end; and he employs that will and the other powers of man in the slow, painstaking, toilsome labor of self-civilization and self-improvement. There is an old proverb, quaint though true, that "the mills of God grind slow, but they grind exceeding fine." So his benignant, gracious purposes are of tardy evolution. "A thousand years with the Lord are as one day." Men work in their little hour; God works in the ages. In the comprehensive sweep of his knowledge and wisdom he sets agencies in movement which require long centuries to evolve their designed and normal issues; and not till those centuries are numbered does he bring forth his "perfect work." What wonder, then, that, in his inscrutable but ever-wise and righteous providence, he should sanction, successively, different modes of punishment to shield and assure the sanctity of human life—goelism, death inflicted under legal forms, and imprisonment for a longer or briefer period, as society advances from one degree of civilization to another, and milder penalties can thus be made to take the place and do the work of the shorter, sharper, sterner methods of an earlier age?

"PEACE, TROUBLED SOUL."

BY HARRIET MCEWEN KIMBALL.

SWEET grows the world to-day and fair,
Seen through the Spring-time's lovely sheen—
A tender mist of golden green,
That veils the earth and fills the air.

And lightly, softly blows the breeze,
With blossom-odors interblent,
And interwoven with their scent,
The murmurous hum of golden bees.

And mingling with their braided balm,
A voice of dreamy sweetness near,
Half sings, half sighs, in plaintive cheer,
A strain that linketh calm with calm.

On Nature's heart mine own I rest;
"Peace, troubled soul," she soft entreats;
"Peace, troubled soul," the voice repeats,
In the low psalm that suits me best.

And through the mist of faith I see
A vision fair of ONE who stands
And stretches out his pierced hands,
Saying: "My peace I give to thee."

THE STUDIES OF OLD AGE.

BY MOSES COIT TYLER.

MR. EMERSON, who delights to communicate thoughts by suggestion, has significantly put into his latest volume an essay on Old Age. By doing this, he intends to convey to us, as we understand him, the gentle hint that he begins to consider himself an old man. We thank him for the information. We could have obtained it in no other way; for he is one of those men whom, though we may daily see them, we do not guess to be old, except as we have their word for it. If all old men were like him, we should certainly have voted for that resolution of the "Young Men's Republican Club" of which he tells us, wherein all men were considered eligible for membership who were under seventy; indeed, we would have extended the limit to a hundred. But Mr. Emerson's essay on Old Age is one of his noblest. It is bracing for its cheerful and manly stoicism; it is at once tender and broad in its ripened wisdom; and by its reference to traits not discovered or analyzed by Cicero it is a worthy complement of the celebrated Roman treatise upon the subject.

For ourselves, in pondering these two profoundest contributions to what we may call the literature of Old Age, we have been most pleased with their descriptions of the mental activity which may be carried on into that period of life; and it is inspiring, we think, to dwell upon the instances, either ancient or modern, of men and women who have refused to succumb to the indignities of time, and with unabated courage have refreshed old age with new studies.

The secret of Lord Palmerston's personal ascendancy in England was the invincible vitality he displayed at an age when the few who reach it usually think themselves fit only for bibs, easy-chairs, and senile reminiscences. With what pride in human nature did Englishmen listen to Lord Lyndhurst, uttering at ninety a long, vigorous, and brilliant speech, that would have done honor to forty-five! "And, if the life be true and noble," says Mr. Emerson, "we have quite another sort of seniors than the frowsy, timorous, peevish dotards, who are falsely old—namely, the men who fear no city, but by whom cities stand; who, appearing in any street, the people empty their houses to gaze at and obey them; as blind old Dandolo, elected Doge at eighty-four years, storming Constantinople at ninety-four, and after the revolt again victorious, and elected at the age of ninety-six to the throne of the Eastern Empire, which he declined, and died Doge at ninety-seven." Pluck and gayety seem never so admirable as when brightening among the wrinkles which time has plowed upon the face. Until a recent time, there was a fine old French citizen at Detroit, a large landowner, who, when his years made nearly a century, used to hand to his tenants a renewal of their leases for forty-nine years, saying: "When this runs out, come to me again, and I'll give you another."

But, as we have said, to us gayety and pluck in old age are still more pleasing when shown in the direction of intellectual triumphs. We like

The Independent.

MAY 26TH, 1870.

MEMORIAL DAY.

We've gathered from life's thousand parted ways,
On gleaming shaft and lowly mound to lay,
In memory of our patriot-dead, fresh bays—
Soft garlands fragrant with the breath of May.

O sad immortelles! here ye have no place:
We bring sweet roses from the garden-bowers,
And sun-like lilies pure, of saintly grace,
With all the beauteous sisterhood of flowers;

Dew-laden violets, born in sunniest nook,
And bright-eyed daisies culled from meadows green;
The blushing primrose, nodding by the brook,
And stately fleur-de-lis, the lilies' queen.

Each slender chalice, cut with daintiest care,
Was fashioned in the atelier of the skies;
Each starry petal, rich with tracery rare,
By God's own hand touched with celestial dyes.

No holier gift our willing hands could bring,
No purer emblems of the faith we keep;
The fairest offspring of the waning spring,
To crown the sod where martyred heroes sleep!

E. V. S.

RISE AND FALL OF THE SLAVE POWER IN AMERICA.*

BY HON. HENRY WILSON.

No. XVI.†

THE MISSOURI STRUGGLE.

THE necessities of the West and the permanent interests of the nation required that the United States should possess and control the Mississippi River from its sources to the Gulf. The acquisition of Louisiana in 1803, by which that control was obtained, with the full possession of a vast and fertile territory, was a measure of transcendent importance. Wherever settlements had been made, however, slavery had gained foothold, and it soon became apparent that the geographical position and fertile soil of this extensive domain would greatly strengthen the slaveholding interest, which had already achieved a large if not a commanding influence in the General Government. Slaveholders, who believed in the perpetuity of the system and desired to see it protected and strengthened, enthusiastically welcomed this large addition of territory, with the increased value of their slaves it promised, and augmentation of political power it foretokened. But far-seeing statesmen in the North, though conceding the national advantages of the purchase, rightly dreaded, as the event proved, its influence on the free institutions of the country. They plainly foresaw that it would intensify the haughty and exacting spirit of the class that was even then assuming to direct and give character to the policy of the government.

The Louisiana purchase was divided by act of Congress into two territories by the thirty-third parallel of latitude. That part which lay south of the parallel was called Orleans, and the part which lay north of it was called Louisiana. When the territory of Orleans was admitted as a state, in 1812, it was called Louisiana, and the Louisiana Territory received the name of the Missouri Territory.

On the 16th of March, 1818, petitions were presented to the House of Representatives by citizens of Missouri, praying that the territory might be permitted to form a state constitution; and the House, in February, 1819, proceeded to the consideration of a bill to authorize it to form a constitution and enter the Union.

Mr. Tallmadge, of New York, offered an amendment providing that all persons born after the admission of the state should be free; and also providing for the gradual emancipation of persons then held as slaves. This amendment led to an earnest and exciting debate, when Mr. Tallmadge modified his amendment so as to provide that the further introduction of slavery be prohibited, and that all children born within the state after its admission shall be free at the age of twenty-five years. Mr. John W. Taylor, of New York, afterward Speaker of the House, maintained that Congress had full power to prohibit the introduction of slavery as a condition of admission, and that it would be wise to use that power. He reminded the opponents of prohibition that they had often disclaimed the sin of the original introduction of slavery, and had thrown it back upon their ancestors. "If they have tried slavery," he said, "and found it a curse; if they desire to dissipate the gloom with which it covers their land, I call upon them to exclude it from the territory in question—plant not its seeds in this uncorrupt soil; let not our children, looking back to the proceedings of this day, say of us, as we have been constrained to say of our fathers, 'We wish their decision had been different.'"

Mr. Clay, then Speaker of the House, earnestly opposed the amendment, and emphatically asserted that Congress had no right whatever to prescribe any condition to the newly-organized states; but must admit them by a single act, leaving their sovereign rights unrestricted. Mr. Fuller, of Massachusetts, a lawyer of eminence, father of Margaret Fuller D'Ossoli, thought the amendment implied nothing more than that the constitution of Missouri should be republican. He maintained with clearness and force that the exclusion of all colored men from political freedom and making them property was a palpable invasion of right and an utter abandonment of principle and duty. It was strenuously maintained by Phillip P. Barbour, of Virginia, afterward Speaker of the House and judge of the Supreme Court of the United States, that Congress had no constitutional right to enact the proposed amendment; and, if it had the power, it would be highly impolitic and unjust to exercise it. This eminent lawyer and jurist, however, expressly admitted that Congress, having the power to make all needful rules and regulations respecting the territories, had also the power to "establish the principle now proposed" to the embryo state, while it continued to be a territory.

"An opportunity is now presented," said Mr. Livermore, of New Hampshire, "if not to diminish, at least to prevent the growth of a sin that sits heavy on the soul of every one of us. By embracing this opportunity we may retrieve the national character, and in some degree our own. But, if we suffer it to pass unimproved, let us at least be consistent, and declare that our Constitution was made to impose slavery, and not to establish liberty. Let us no longer tell idle tales about the abolition of slavery; away with colonization societies, if their design is only to rid us of free blacks and turbulent slaves. Have done, also, with Bible societies, whose views are extended to Africa and the East Indies, while they overlook the deplorable condition of our sable brethren within our own borders. Make no more laws to prohibit the importation of the slaves, for the world must see that the object of such laws is alone to prohibit the glutting of a prodigious market of the flesh and blood of man, which we are about to establish in the West, and to enhance the price of sturdy wretches, raised like black cattle and horses, on our own plantations, for sale." The amendment was sustained by the Committee of the Whole by a vote of 79 to 67.

On the 16th of the same month this earnest and exciting debate was continued. Mr. Scott, the delegate from Missouri, spoke at great length against the prohibition of slavery. He talked of the Ides of March, and warned Congress that the amendment was "big with the fate of Cæsar and of Rome." Mr. Colston, of Virginia, was especially excited and violent. He accused Mr. Livermore of speaking to the galleries, and, by his language, of attempting to excite a servile war; and insolently declared that he was "no better than Arbuthnot and Ambrister, and deserved no better fate." During that debate it was emphatically declared by Mr. Cobb, of Georgia, that if the friends of the amendment persisted the Union would be dissolved. "They were kindling a fire," he said, "which all the waters of the ocean could not extinguish. It could be extinguished only in blood."

The debate was closed by the mover of the amendment in a speech of great boldness and vigor. In reply to Mr. Cobb, he said: "If a dissolution of the Union must take place, let it be so! If civil war, which gentlemen so much threaten, must come, I can only say, Let it come! My hold on life is probably as frail as any man who hears me; but while that life lasts it shall be devoted to the service of my country, to the freedom of man. If blood is necessary to extinguish any fire which I have assisted to kindle, I can assure gentlemen, while I regret the necessity, I shall not forbear to contribute my mite." The portion of the amendment forbidding the introduction of slavery was then adopted by a vote of 87 to 76. The second portion of the amendment, by which children born after the admission of the state should be made free at the age of thirty-five, was adopted by a vote of 82 to 76; and the bill was then passed by a vote of 97 to 56.

The Senate, on the 27th of February, struck out of the bill that portion of Mr. Tallmadge's amendment making children free born after the admission of the state, by a vote of 31 to 7; and the portion excluding slavery, by a vote of 22 to 16.

The House, by a majority of two, refused to concur with the Senate in striking out the prohibition. The Senate, however, adhering to its amendment, Mr. Taylor moved that the House adhere to its disagreement, and sustained his motion by a vigorous speech, in which he was strongly supported by Mr. Tallmadge and Mr. Mills, of Massachusetts. The House adhered by a vote of 78 to 66, and the bill was lost.

In the following December, Mr. Robertson, of Kentucky, moved that the House appoint a committee to consider the expediency of establishing a territorial government over so much of the Missouri territory as lay south of the parallel of 36 deg. 30 min. The committee, being appointed, reported a bill providing a territorial government for the southern part of the Missouri territory, to be called the Territory of Arkansas. When it came up for consideration, Mr. Taylor moved the prohibition of slavery in the proposed territory. This amendment gave rise to an earnest and exciting debate. Mr. Clay expressed his deep regret at its introduction, and charged its supporters with being under the influence of negrophobia. Mr. Nelson, of Virginia, charged its friends with fighting behind a masked battery. It was, he thought, an entering wedge to prepare the way for an attack by Congress on the property of masters in their slaves in the several states.

An earnest appeal was made by Mr. Taylor for the inhibition of slavery. Mr. Walker, of North Carolina, declared if Southern men were prohibited from taking their slaves into the territory their "land would be an uncultivated waste, a fruitless soil"; but, if its slaves were freely permitted to go beyond the Mississippi, then "your lands," he said, "will be sold—your soil will be cultivated, and your country will flourish." Louis McLane, of Delaware, denied the power of Congress to prohibit slavery in the territories, or to make such prohibition a condition of admitting a state into the Union. He even maintained the extreme position of denying the right of any state to emancipate slaves. He asked: "What would be said of the legislature of the State of Delaware, or Maryland, if, by law, they were to declare all the slaves within their limits to be free? Could it be pretended for a moment that they would have any right to do so?

So much of Mr. Taylor's amendment as prohibited the introduction of slavery was rejected by the close vote of 70 to 71; but so much as provided that all children born slaves should be free at the age of twenty-five was agreed to by a majority of two. Mr. Williams, of North Carolina, moved a reconsideration; but his motion failed by the same majority. It was then moved by Mr. Robertson to recommit the bill to a select committee, with instructions to strike out the amendments; and this motion was carried by the casting vote of the Speaker. The committee to whom the bill was recommitted consisted of Robertson, of Kentucky; Sillsbee and Mills, of Massachusetts; Burwell, of Virginia; and Lowndes, of South Carolina. Thus Mr. Clay, who had been in favor of excluding slavery from Kentucky, and who professed to believe "slavery to be a wrong, a grievous wrong, no contingency can make right," not only secured this recommitment by his casting vote, but constituted the committee hostile to the humane provisions of the amendment. This action illustrates and reveals the sacrifices of principle and of conscience which the aspiring public men of the nation have been compelled to make, in order to secure the favor and support of the exacting and dominating power which so long and so completely dictated what the policy and who the rulers of the nation should be.

The committee reported in favor of striking out the amendment; but the House, by a majority of two, voted to sustain it. It was then moved by Mr. Taylor that neither slavery nor involuntary servitude should be introduced into the territory. This amendment was supported by Mr. Pitkin, of Connecticut, and opposed by Mr. Whitman, of Massachusetts, who had voted for the prohibition of slavery in Missouri. It was lost, however, by a vote of 86 to 90. It was then proposed by Mr. Taylor to prohibit slavery in all the territory north of 36 deg. 30 min.; but after an excited debate he withdrew his proposition, and the bill passed without any restriction. When it came up for consideration in the Senate, Mr. Roberts, of Pennsylvania, moved to prohibit slavery. His amendment was defeated by a majority of five, and Arkansas became a slaveholding territory and the South again triumphed.

The Sixteenth Congress met on the 6th of December, 1819. On motion of Mr. Scott, the memorials in favor of the admission of Missouri as a state were referred to a select committee, consisting of himself; Robertson, of Kentucky; Terrill, of Georgia; Strother, of Virginia; and De Witt, of New York; one member only being from the free states. On the 9th Mr. Scott reported a bill for its admission on an equal footing with the original states.

In the Senate the memorial of the territorial legislature of Missouri was referred to the Judiciary Committee, of which Mr. Smith, of South Carolina, was chairman. This committee reported the House bill for the admission of Maine, with an amendment authorizing the people of Missouri to form a state constitution. The bill coming up for consideration, Mr. Roberts, of Pennsylvania, moved to recommit it, with instructions to leave out the amendment. This motion was supported by Mellen and Otis, of Massachusetts; Burrill, of Rhode Island; Dana, of Connecticut; and opposed by Smith, of South Carolina, and Lloyd, of Maryland; but was lost by a majority of seven.

The consideration of the bill was resumed in the Senate, and Mr. Roberts moved to amend it by the provision that the introduction of slavery should be absolutely and irrevocably prohibited; supporting his amendment in a very able and forcible speech. Mr. Elliot, of Georgia, however, declared the contemplated restriction to be "unauthorized by the Constitution, in contravention of a solemn treaty; and opposed by the suggestions of sound policy." Mr. Laurie, of Pennsylvania, said, if the alternative, as intimated by the opponents of slavery restriction, were a dissolution of the Union or the extension of slavery over the whole Western territory, "I will choose the former, though the choice is one that fills my mind with horror." The proposition was advocated by Morril, of New Hampshire; Mellen, of Massachusetts, and Burrill, of Rhode Island; and opposed by Walker, of Georgia; Macon, of North Carolina; and Pinkney, of Maryland.

Mr. Otis, of Massachusetts, though he had voted for the admission of Missouri at the previous session, now made a most earnest and eloquent speech in favor of prohibition, closing with the declaration that he was "unable to agree to any measure which should counteract the spirit of the age by increasing the mischief of slavery to a degree boundless in extent and perpetual in duration, and to entail on posterity a scourge for which we reproach the memory of our ancestors." Mr. Ruggles, of Ohio, declared, in the same strain, that "this day's legislation is not to perish with us—it is to endure for centuries. The people of Missouri fifty years hence will trace, not to a British king, not to a corrupt British Parliament, but to Congress, the evils of slavery." On the other hand, with equal if not greater positiveness and feeling, Southern members opposed the amendment. Mr. Smith, of South Carolina, characterized the efforts against the extension of slavery as "the misguided influences of fanaticism and humanity." Mr. Van Dyke, of Delaware, though his state had adopted resolutions in favor of the restriction, now made a constitutional argument against the amendment. Mr. James Barbour, of Virginia, afterward secretary of war and minister to England under the administration of John Quincy Adams, spoke at great length against the restriction. Though, like most of the Virginia statesmen of that day, admitting that slavery was mixed with good and evil—the latter greatly predominating—he charged that the advocates of restriction were violating the Constitution, trampling under foot the plighted faith of the nation, inflicting an immeasurable act of injustice on one-half of the country, and laying the foundation of an incurable hatred. Richard M. Johnson, of Kentucky, afterward vice-president of the United States, declared that "the friends of prohibition would check the progress of humanity, tighten the bands of the captive, prolong the time of slavery and augment its evils, excite every discordant passion of the soul, and produce jargon, animosity, and strife."

The vote was then taken on Mr. Roberts's amendment prohibiting slavery in Missouri, and it was defeated by nine majority.

* Entered according to Act of Congress, by H. C. Rowes, in the year 1870, in the District Court of the United States for the Southern District of New York.

† Five chapters of this History—from XI. to XV. inclusive—have been omitted by request of the author.

TRANQUILLITY.

BY REV. SAMUEL WOLCOTT, D. D.

I saw the earth in beauty drest,
Suffused with summer calm;
And sweetly soothing was its rest,
And peace stole o'er my troubled breast,
Like breath of heavenly balm.

I watched, with placid glory crowned,
The starlit heavens outspread;
And tranquil night, and depths profound,
And orbs serene, in silence bound,
Subduing quiet shed.

I mused, with chastened, pensive mind,
On Nature's changeless law;
And might, with gentleness combined,
And majesty, in love enshrined,
Awakened trustful awe.

I heard His words of holy cheer,
Who bore our mortal woes;
And from His gracious promise clear,
And from His loving accents dear,
My spirit drank repose.

NON-RELIGION A POSITIVE PRINCIPLE.

BY PROF. TAYLER LEWIS.

"For the nation or the kingdom that shall not serve THEE shall perish; yea, those nations shall be utterly wasted." A most important declaration, truly, for those who believe it as coming from the Lord, and no cheap show of logic about "middle terms," and "undistributed predicates," can cloud its meaning, or affect the gravity of its conclusion. Is it true? And, if so, ought it not to be acknowledged—not merely in some blind way, by the "moral instincts" of individuals, be they few or many, but by the nation itself thus solemnly warned, and in its national capacity? There can be but one interpretation of the language. The word *nation* is evidently used here as denoting something that has a personality, a conscience, and an accountability—something that may serve, or refuse to serve the Lord. Such, in fact, is the style of Holy Scripture everywhere. In perfect harmony with the profoundest political philosophy, it makes prominent the idea of a nation as an organic being having an identity, a true continuity of life, making it the same nation age after age, a true *state*, as something that *stands*, though its individual aggregating masses are ever flowing, passing away to their individual accountability. The Bible everywhere treats a *nation*, or a *state*, as something which may be the subject of warnings, of threatenings for wrongs committed, even though such threatenings are to be executed in ages to come and on generations far remote. The scriptural manner of speaking is the direct opposite of that which has been employed by some in this discussion. The Bible abuses language, or a nation *is* something different from the flowing masses that may at any time occupy its territory. It is treated, too, as not merely a political entity, but as having a moral, yea, even a religious being; for "serving God" here, and in similar passages has a religious sense; as every Hebrew scholar well knows. It has not reference merely to the moral acts or "moral instincts of individuals." It is not merely "natural religion," but national religion. It includes the ideas of reverence, of acknowledgment, of confessed homage to a Divine Ruler in the Heavens—one who is "King of kings and Lord of lords," or, to translate it into modern phraseology, the Sovereign Lawgiver of nations, whether monarchical or republican. Nothing can be further from this universal Bible idea than that irreligious as well as shallow view now becoming so common, and which would make a nation nothing more than an extended mass meeting, coming and going, and having no other cement than individual consent for the time being, and no other organic identity than belongs to the gathering and departing crowd as it is continually flowing in and out of a railroad depot.

"The nation that will not *serve* God"—that is, acknowledge him as its Lord and Master—"shall be utterly *wasted*." But the Bible recognition of the political being extends even beyond such political death. The blasted nations still live in prophecy. Egypt, Babylon, Rome yet survive in history; their cast-out forms are still visible upon the earth; even to the modern human observance their scarred remains, like those of Sodom and Gomorrah, "are set forth as examples of eternal fire," the ever-burning memorials of that retributive "wasting" of which the prophet speaks.

The argument is addressed to believers, and in reference to their political action as members of a supposed Christian state, so believed by them to be. When that idea can be no longer indulged, then their duty is plain. It is to "come out of it" at once; not to resist, but to refuse all participation. It is no longer *their politeuma*. They have in it no real citizenship. They are to yield obedience to it as, in some sense, "a power ordained of God," even though unacknowledged; but they can have no part, they can give no vote, they can hold no office in a state of which it is a fundamental axiom, avowed and settled, that, "as a state, it knows no God, no religion." Many things may be waived for the sake of peace, or for fear of disturbing the uninstructed conscience; but into such a wholly godless temple the Christian, the believer in the Scriptures, may not enter.

But we are yet supposed to be a Christian state. And then we say again that, if this solemn declaration, as thus announced by the people, be indeed an eternal and immutable verity, all Christians of every name should strive to have it unmistakably acknowledged by the government as one of the highest principles of political science, and to have it taught in our schools as being, therefore, a most important part of even elementary instruction. Political economy, so called, is certainly a part of education. So we all say. Let us beware, then. If this declaration be true, it is true absolutely, and we are bound to heed it as we would and must give heed to any other acknowledged political axiom. The fact of its being religious does not divest it of that other character which is supposed more nearly to concern us. If true absolutely, it is so for all, and not merely for those who profess to believe it. But *we* do not make it true; we can only acknowledge it. It has been rightly said that we cannot enact the divine law; but neither can any enactments of ours, or want of enactments, repeal it. No plea of the written Constitution, the work of our own hands, can exempt us, either as individuals or as a nation, from the higher allegiance. The idea is one of universal interest. Above all is it to be insisted upon by those who regard it as something indispensable to the safety of the political vessel in which their earthly fortunes are carried. Such is the believer's "logic." It involves the very ground and tenure of his citizenship.

But it may be said: No religion, or non-religion, is not necessarily irreligion. Your "subject is larger than your predicate"; non-avowal is not denial, indifference is not opposition. There is a show of logic here that may impose upon the unthinking; but this grave matter is not to be decided by an old conundrum about "*light* and *feathers*," or the stale nonsense syllogisms of the text-books. The refutation thus attempted is no refutation at all, but simply the denial of an established truth which had been employed as the first premiss of an argument. As regards the highest action of a state, or of an individual, non-religion, we repeat it, *is* irreligion. It is a truth for which we have the most unanswerable authority: "Whoever is not for me," says the Saviour, Matth. xii, 30, Luke xi, 23—"whatever is not for me (including every responsible human power) is against me, and that which gathereth not with me scattereth abroad." Let the objector, if he be a believer, try his logic on that, in testing the question whether non-religion be irreligion. And then, again, that fearful text, Matt. xv, 13, pronouncing the doom of all agencies and of all institutions avowedly resting on a mere human basis of indifference, and which utterly ignore all religious ideas: "Every plant that my Father in Heaven hath not planted shall be rooted up." May we expect that this doom shall be escaped by a state of which it is assumed as a fundamental idea that "it knows no God," and that "it makes no difference to it, as a state, whether there be one God or twenty." "To the law and to the testimony"; if we believe our Bibles, we must make use of them in our reasoning upon every great question that has a bearing on human destiny.

Next to Scripture, we have, in the *second* place, the authority of language, its very structure testifying to fundamental ideas as revealed in the universal moral consciousness. Hence it is that no positives are so strong, so exceedingly positive, we may say, as certain apparent negations. They are, indeed, such etymologically? but formed on the idea that the negative syllable or the negative element in the word expresses not merely the absence of something, but the most decided and active presence of its opposite. In reference to certain subjects *non amicitia* (not friendship) is *inimicitia*, or the most bitter enmity. It is like certain chemical compounds which the presence of a negative element or the absence of a positive does not merely neutralize, but change into the most active antagonism. So *non lex* (not law, or no law), in certain relations, is not simply the inert absence of law, but that most *positive* and deadly spirit of transgression, that most energetic wickedness which the New Testament styles *a-nomia*. It is more than *lawlessness*, though even that term has more or less of a positive import. *Anomia* is a malignant hatred of law, the most virulent form of sin.

But there is something else to which we may appeal besides the mere formalities of logic of etymology. We have, *thirdly*, unmistakable facts of history—some lying very near to us, as those of the God-defying French Revolution, and others now staring us in the face in our own land. These show, beyond all possibility of denial, that *non religio* (no religion) *is* irreligion—in other words, a most positive, aggressive, implacable, and intolerant thing. It cannot be still; it cannot let alone the power that is ever haunting it with the idea even of its possible truth; it cannot tolerate the least appearance of it in any social or political connection, however that connection may have grown out of the very life of the social organism. It is a "perturbed spirit," more unquiet than "the troubled sea when it cannot rest, whose waters cast up mire and dirt." It is a principle of deadly hostility that can keep neither truce nor armistice, much less any real peace with the object of its strong dislike, or that can be satisfied with anything less than its utter defacement and destruction. There have been times when it could assume the deceptive form of a bland philosophic indifference. When it has little or nothing to confront it but a dead ceremonial religion, that arouses no fear, it can put on the contemptuous mask of a Hume, or the sneering satyr face of a Voltaire; but the presence of a vital Christianity, however defective and poor it may be, wakes up the sleeping serpent that lies ever coiled within. It shows no great hostility to religious establishments in countries where they deaden the true religious power. It manifests no peculiar dislike to hierarchies and forms when it can regard them as such and nothing more. Its loudest hiss of "church and state" is heard in free Christian countries where there is nothing of the kind, where all opinions are allowed the fullest exercise as well as the fullest expression, and Christianity is acknowledged simply as a predominant social fact, which must, therefore, be acknowledged, as such fact, as a real power in the state, or else suffer what in truth amounts to a virtual proscription. This evil spirit takes a different course of action according to the difference of social latitude. Where Protestantism has lost its life, or has become only a dead rationalism, it associates with it on peaceful terms, and sometimes even deigns to flatter; whilst it raves against Catholicism whenever it is brought into contiguity with it as the nearest and most serious form of piety. Here, on the contrary, it even makes alliance with Jesuitism, because there is nothing in it which it really fears; it instinctively recognizes it as a worldly power, with a malignity very much like its own, as called out by a sympathy felt toward a common foe; or, if it has any dislike of Romanism (we use the term even in distinction from the oppressed Catholicism of Europe), it is all overcome in presence of the stronger and nearer antagonism. How blandly, too, does it speak of Vedaism, and even Mohammedanism; but the Gospel it cannot bear.

It is this enemy we are now confronting. Romanism is dangerous only on account of the aid it courts and receives from the atheistic infidelity. In regard to the latter, there can no longer be any doubt about its position, or its threatened lines of movement. Facts growing larger and more fearful every day silence all denial of the controverted proposition. Every time the two principles come into collision in the course of legislative, judicial, and educational action in all questions affecting the public morals or the domestic life—and such cases of collision are constantly becoming more and more frequent—it is unmistakably verified that *non-religion is irreligion*. God will not suffer this great truth to be hidden or obscured. It is a fearful fact, too, that in every such case arising in our country the irreligious principle has had its triumph; and that this, instead of appeasing, has only rendered more demanding and intolerant its aggressive spirit. The mask of indifference is thrown off. The predominant public sentiment and ideas are no longer to be permitted to regulate education. Modes thus introduced and sanctioned by time and usage are no longer to remain; but there must be a positive *outcasting* of everything which this spirit does not like. It will listen to no compromise even; and all this under the plea that "the state as such knows no God, no religion."

Now let this case be fairly stated, and it will appear that the decision is to be not between a positive and a negative, not between religion and indifference, but between two positives, between two sects or divisions—religion or irreligion, Christianity or Atheism. The political action can take no middle course in this fearful crisis; one or the other of these must be favored, or the whole scheme of education is to be abandoned. The question arises: What is important in the instruction of the common school, the academy, the college? Christianity says one thing, anti-Christ says another. Now it is gravely contended that the irreligious claim shall be the conceded one, because it puts itself on this false ground of indifference, and maintains that the exclusion of the names of God and Christ is not an assault upon religion—is not, in fact, a positive declaring that the ideas thus represented have no political value. Further than this, it pronounces them positively mischievous, and that their introduction in our schools and colleges "is at war," as some have said, "with the American idea." Considering the historical and social bearings of American Christianity, the claim would be monstrous if made in the very incipiency of the governmental movement. Its utter hideousness appears when it takes the form of an outcasting of what had long since come in, not by legislative enactment, but as a natural consequence of a predominant national character. The climax is reached when such a demand is made by a confessedly foreign element.

Can any intelligent man believe that this thing will stop with the schools? The defenders of the exclusion, then, and especially its clerical advocates, must be prepared to answer the question: Are you in favor of the repeal of all Sabbath laws; of the abandonment of all Sabbath observance by legislature, courts, and other public bodies; of the abolition of the oath, and the banishment of all religious ideas and language from judicial proceedings? Shall the laws of marriage have no reference to the law of Christ? Would you pronounce all the thanksgiving and fast-day proclamations unconstitutional? Would you erase what little reference there is made in our national birth declaration to a "Supreme Ruler"? Are you in favor of prayerless Congresses, of unchaplained armies? Do you, in short, admit the watchword lately put forth, that "the state, as such, knows no God, no religion"? You are bound to look these questions squarely in the face. Be not deceived by words. Irreligion is not indifference. It is not even *secular*. As the *antagonism* of religion, it gets *itself* a supersecular character. It is not simply *of this world*. It is connected with the civil powers of the world below. We feel strong in the position taken, for our "logic" is the logic of the Bible. We have proved the non-indifference of the atheistic infidelity from the highest authority known to man.

ODE
FOR DECORATION DAY.

BY CAROLINE A. MASON.

Flowers, to deck this sacred ground!
Flowers, the fairest and the best!
Strew them o'er each guarded mound,
Where our martyred heroes rest.

Twine with laurel from our hills,
Nature's sweetness and her bloom;
Crocus flowers and daffodils,
Lilies breathing faint perfume;

All the richness and delight
Bursting from the happy mold;
Musky roses, red and white,
Shedding glories manifold.

Myrtle bring and mignonette;
Pansies; and from out the wild
Coax the blue-eyed violet—
Mother Nature's darling child.

Oh! dead heroes, do they know,
Do they heed these rites of ours?
How our eyes with tears o'erflow
While our hands are dropping flowers!

Doubt it not! Ye blossoms shed!
Soon your sweetness shall decay:
Love the Living and the Dead
Links forever and for aye!

SELF-TAUGHT.

MANY men are said to be self-taught. No man was ever taught in any other way. Do you suppose a man is a bucket, to be hung on the well of knowledge and pumped full? Man is a creature that learns by the exertion of his own faculties. There are aids to learning, of various kinds; but, no matter how many of these aids a man may be surrounded by, after all, the learning is that which he himself acquires. And, whether he be in college or out of college, in school or out of school, every man must educate himself. And in our times and our community every man has the means of doing it.—*Paxton.*

Scientific.

SEVERAL long-chambered barrows have been opened in England that were constructed at a period of extreme antiquity. In the burial chambers have been found skeletons placed about the walls of the chamber in a crouching attitude. Often nearly all the skulls appear to have been split open with a stone ax, and were no doubt those of slaves and prisoners that were slaughtered at the time of the burial of some chief. Dr. Thurnam, who has examined many of these skeletons, maintains that the remains indicate a short, long-headed race; while those from the round barrows were a tall, round-headed race, with more prominent faces. There is abundant proof of the introduction of a new race, which constructed the round barrows during the bronze age, as not a short skull was found among 67 from the long barrows, and not a long skull among 70 taken from the round barrows. Whether the long-headed race has surviving representatives at present, and whether we are to look for them among the Celts, the Basques, or the Samoiedes of Northern Europe is not settled.

....M. Falb, whose predictions of an earthquake on the 30th of last September or the 1st of October so frightened the inhabitants of Peru, and about whose personality nobody seemed to have much information, is a resident of Prague, Germany. His theory is that the time of an earthquake is determined mainly by the pressure of the tide movement of the molten interior of the earth. The moon's attraction would cause tide waves there as truly as in the oceans; and just as we have spring tides in the ocean so they may exist within the earth. M. Falb's prediction was that severe earthquakes might be expected along the equatorial region at that date. He writes to *Nature* that a very severe earthquake took place Oct. 1st at Manilla and the Philippine Islands. The movement was not less violent than in the terrible earthquake of 1865; but, being horizontal, instead of vertical, not so much damage was done. On Oct. 4th there was a remarkable eruption of the volcano Purale, in Columbia.

....We learn from *Chemical News* that a remarkable snow storm occurred last January at Calloure, in the Eastern Pyrenees, in France, with an average fall of from 4 to 5 feet. It is a region of oranges, lemons, and palm trees. The latter were flattened down like plants in a herbarium; but, strange to say, they recovered after 10 or 12 days' submergence beneath snow and ice, showing themselves much more hardy than the oranges, and showing that palms will stand severer weather than has been supposed.

....The *Boston Journal of Chemistry* gives the following receipt for making genuine Port wine: "Cider, 14 oz.; alcohol, 3 oz.; strong decoction of logwood, 4 oz.; alum, 40 grains; tincture of cochineal, 30 grains; white sugar, 1½ oz." This is a *native* wine largely used in America, and by making it for himself any one can be sure to have it unadulterated.

....Vultures do not depend on the sense of smell to discover their food. Audubon hid a carcase in a thicket, and although it putrefied, it did not attract a single turkey buzzard. Wallace found the vultures that waited for him while stuffing birds would not meddle with putrid meat if only wrapped up loosely in paper. They depend only on sight.

....The Australian physicians seem to be thoroughly satisfied that the poison of snakes is thoroughly and almost immediately cured by injecting into a vein thirty drops of liquor ammonie. Dr. Halford (a nephew of the singer, Anna Bishop) discovered the remedy, which has never failed, even in cases where the patient seemed to be just on the point of death.

....A large subscription has been raised by which the American Museum of Natural History is to be opened in Central Park, New York. Nearly 7,000 mounted birds and 1,000 mounted mammals have been purchased, and they will be placed in the upper story of the Arsenal.

....The fuchsine used in summer to color lemonade red, and for confectionery and syrups, very often contains from 5 to 7 per cent. of arsenious and arsenic acid. Of course, it is too poisonous to be used freely.

Music.

THE closing concert of the first season of the Church Music Association was given on the 18th inst., at Steinway Hall, the most interesting feature of the programme being the production of Beethoven's great Mass in C, which we believe has never before been performed entire in this city. The solos were satisfactorily given by Madame Salvotti, Mrs. Kempton, Mr. Hill, and Mr. Jewett, and the two hundred ladies and gentlemen who rendered the difficult and elaborate choruses certainly deserve credit for their achievement. We do not mean to say that their singing was by any means perfect; and, considering how young is their organization, and how full of perils and pitfalls is the score of this superb work, the performance was in the highest degree gratifying. The Church Music Association may yet solve the troublesome problem, How to keep up an efficient choral society of amateurs in this city, where manifold attractions to social and public amusements tempt amateurs away from rehearsals. The new association is young and, therefore, zealous. Let us hope that zeal will not fall away as years increase.

....The project of a Beethoven Centennial Celebration, under the auspices of the Philharmonic Society, having apparently fallen through, the name of a "Beethoven Centenary" has been appropriated for a series of big concerts which certain gentlemen of a speculative turn of mind purpose giving next month at the Thirteenth Street Rink. There is, of course, no real purpose of honoring Beethoven by this festival, or we might ask why it should take place six months before the hundredth anniversary of Beethoven's birth arrives? But we believe there is capital enough to insure the realization of the scheme—at least, in some of its features. Many fine things are proposed—such as a chorus of 3,000, an orchestra of 500, Gilmore, Zerrahn, Parepa, the Boston Handel and Haydn Society, and so on; but very little has yet been secured. Mr. George F. Bristow purposes to give, about the same time, at Steinway Hall, a three-days' Beethovan Festival, with the children from the public schools for his chorus. It is a curious idea; but, on the whole, rather attractive.

....Mr. Jerome Hopkins had his Orpheon Spring Tide Festival last week, at the Academy of Music. There was both a day and an evening performance, though one would have been quite enough to accommodate all the people who chose to attend. The musical exercises, consisting of chorus singing, by the Orpheon classes, and miscellaneous vocal and instrumental pieces by Mr. Hopkins himself, and a number of more or less popular concert artists, inspired respect rather for the cause in whose service they were given than for their intrinsic excellence.

....The annual concert of the Musical Fund Association, given at the Academy of Music, last Saturday evening, was, in point of attendance, a woeful failure. There was some good music by an orchestra directed by Theodore Thomas and Carl Bergmann alternately, and Miss Mehlig and Mr. Mills played their now famous "Hexameron" duet; but the programme, upon the whole, was an injudicious one. The knowledge that Madame Mazzoleni was to sing, doubtless, kept some people away.

....An Italian opera company—embracing Miss Kellogg, Miss McCulloch, Brignoli, Le Franc, and Madame Gazzanigo—has been performing at the Academy of Music before good audiences, but with variable artistic results. Miss Kellogg was unexpectedly successful in the role of *Leonora* ("Trovatore"), which she undertook for the first time; and Miss McCulloch and Le Franc gave a very poor performance of "Lucia."

....Miss Carlotta Patti's farewell concert last Saturday was "postponed," to quote the manager's announcement, because she was quite worn out with her Western journey. As she sailed (or was to sail) on Monday for Brazil, purposing not to return to this country for at least two years, it does seem rather queer to use the word "postponed."

....The third of the Glee and Madrigal Concerts, in aid of the Wilson Industrial School, took place last Thursday. It was a very pleasant and creditable affair, though the chorus was smaller than usual.

....The experiment of converting the Boston Music Hall into a temporary theater has not been a brilliant success; and we are rather glad of it.

Missionary News.

THE CHINA INLAND MISSION.

THIS mission has attracted of late more attention than any other in China, and its methods are so peculiar and its field of labor so remote and so exposed to the attacks of jealous literati that we are glad to receive the following account of it from one of the ablest missionaries and scholars in China. We do not believe in the policy of adopting the native dress. Dr. Burns tried it; but, in his later years, admitted that it was unwise:

TO THE EDITOR OF THE INDEPENDENT:

The Taylor Mission to the Chinese was organized in the year 1866, by James Hudson Taylor, for the express purpose of carrying the Gospel to the interior of China—especially to those provinces in which no Protestant missionary had hitherto resided.

Mr. Taylor himself came to China in the year 1854, being at that time very young and unmarried. He soon assumed the Chinese dress and general manner of life, that he might come nearer to the people and in part overcome their aversion to him as a foreigner. A year or two after this he was married, and lived for several years in Ningpo with his family, attending with a single mind to his missionary work. Subsequently, on account of his own health or that of his family, he returned to England, where he remained for five or six years.

While there, he matured the plan for his present mission and set on foot its operations. He judged, as many others have judged, that in a country so vast, and possessing so great a variety in the classes of its population as China, other laborers besides those who have been regularly educated at the college and seminary might be very useful. What such laborers lacked in mental culture they might make up in zeal and greater ability to endure hardness. The common people, at least, might be reached by their efforts. Mr. Taylor had learned also that the interior of China was open to missionary effort by the recent treaties of 1860; and he earnestly desired to go into the regions beyond, and to occupy places hitherto unoccupied by Protestant missions—especially to send missionaries into those provinces in which as yet there were none. In fact, his plan was to place at least two laborers in each unoccupied province of China. Other particulars, also, besides these were embraced in his project. He had himself lived in China for years without any fixed salary, depending, as Müller, upon such sums as he might receive from individuals interested in his work. He desired that all the members of his mission should thus live. He had himself adopted the Chinese costume and Chinese methods of life. He desired that the members of his mission should do the same. Minor differences of religious denominations among Evangelical Christians were not to be made the ground of excluding any one from the mission, and all possible care was to be taken to secure in these matters the liberty of each.

Mr. Taylor foresaw that this mission, both on account of the inexperience of its members and on account of their widely different locations, could not be managed by discussion and a vote of the whole. It must have a head. He, therefore, embodied its principles in a written form, made as general as possible, which was to be read and approved by those accepted as missionaries.

All funds were to be received and forwarded by a well-known and highly-esteemed merchant in London. For this service he was to receive no pay, and to be responsible only to God. All funds were to be disbursed by Mr. Taylor, in accordance with the necessities of each member of the mission, so far as the contributions sufficed for this end. In case of dissatisfaction with the work or the mission, which could not be removed in any other manner, withdrawal from its membership was the last alternative.

What have been the results of this new effort in mission work? Thirty-two laborers—men and women—have been called into the field; twelve stations have been formed, most of them in large cities, and all but two of them in the interior, quite away from open ports; nearly two hundred converts have been gathered, including, probably, the number gathered by Mr. Taylor and those associated with him before the commencement of this new eff

Ministerial Register.

ORDINATIONS AND INSTALLATIONS.

Ayer, Joseph, Cong., aged 77, inst., May 11th, at Voluntown, Ct.
Bixby, D. C., Bapt., ord., May 11th, at Canton, Me.
Brigham, Levi., Cong., inst., May 4th, at Troy, Vt.
Buckholts, G. C., Luth., inst., April 24th, at Middletown, O.
Busch, August, Presb., ord., May 1st, at Winona, Minn.
Clark, David, Presb., ord., April 26th, at Hennon, Ia.
Eichelberger, W., Luth., inst., April 25th, at Harper's Ferry, West Va.
Fay, Eli, Unit., inst., May 4th, at Channing church, Newton, Mass.
Ferguson, A. C., Bapt., of Crozer Seminary, ord., at Portchester, N. Y.
Gulick, Thomas L., Cong., ord., May 10th, at Manchester, Ct.
Grimes, W. Morris, Presb., inst., May 12th, at Uhrichsville, O.
Hardy, J. F., Presb., inst., May 8d, at Vincennes, Ind.
Hughes, J. R., Presb., inst., May 3d, in East church, Dayton, O.
Johnson, H. C., Cong., ord., May 8d, at Berea, O.
Knipe, S. W., Presb., ord., May 10th, at Delaware Water Gap, Pa.
Leggett, T. A., Presb., of Cape May, inst., May 15th, at Harlem, N. Y.
Lorimer, George C., D.D., Bapt., inst., May 15th, in Shawmut-avenue church, Boston.
Leavitt, George R., Cong., inst., May 9th, in Stearns chapel, Cambridgeport, Mass.
McNeille, Robert G. S., Cong., inst., May 11th, in East church, New Haven, Ct.
May, C., Luth., inst., April 25th, at Keller-ville, Ind.
Moore, A. Y., Presb., inst., April 27th, at Bloomington, Ind.
Melton, W., Bapt., ord, April 28th, at Indian Creek, Ind.
Paine, J. E., Cong., of Dracut, Mass., inst., April 20th, at Groveland, Mass.
Pierce, E. W., Presb., inst., May 1st, in Second church, Jacksonville, Ill.
Raymond, George L., Presb., ord., April 28th, in Second church, Darby, Pa.
Snell, M. Porter, Cong., ord. as an evangelist, at North Brookfield, Mass., May 10th.
Sheldon, George W., Presb., of this city, ord., May 6th, as an evangelist, at Railway, N. J.
Snow, D., Cong., ord., May 12th, at Walnut-hill church, Yarmouth, Me.
Scott, Dr., Presb., of New York, inst., May 1st, in St. John's church, San Francisco.
Wood, Robert, Presb., inst., May 4th, at Ludlow, Ky.

CALLS.

Alden, G. F., Cong., of Waseca, to Alton, Minn.
Bronson, A., D.D., Presb., to Waynesburg, Pa.
Borer, P., Luth., of Indiana, Pa., to Rochester, Pa.
Boynton, L. D., Cong., to Parkersburg, Ia.
Bulfinch, John J., Cong., of Newcastle, Me., to Topsham, Me.
Collins, D. B., Bapt., to Rensselaerville, N. Y.
Colwell, H. J., Cong., of Montreal, to Waterloo, Canada.
Champlin, O. P., Cong., of Chicago Seminary, to Fairmount, Minn.
Codington, G. S., Cong., of Chicago Seminary, to Lacon, Ill.
Creuth, John, Presb., to Neosho Falls, Kansas.
Condit, J. B., D.D., Presb., professor in Auburn Seminary, to First church, Rochester, N. Y.
Downing, Mr., Presb., of Northwood Seminary, to Monroe City, Mo.
Duffield, S. W., Presb., of Kenderton, Pa., to Bergen, N. J.
Edes, Henry F., Unit., to Barnstable, Mass.
Eggers, H., Luth., to German church, Carlisle, Pa.
Emerick, W. H., Unit., of Claremont, N. Y., to West Camp, N. Y.
Fullerton, B. M., Cong., of Palmer, Mass., to South church, Reading, Mass.
Farr, A. L., Bapt., of Iowa Falls, Ia., to Cincinnati, O.
Grant, E. M., Univ., of Canton Seminary, to Madrid, N. Y.
Hubbard, Joseph W., Presb., of Le Roy, N. Y., to Dayton, N. J.
Hamilton, W. E., Presb., to Nebraska City, Neb.
Hooker, E. C., Cong., of Nashua, N. H., to Stockbridge, Mass.
Huntington, George, Cong., of Providence, R. I., to Oak Park, Ill.
Johnson, C. H., Bapt., to Hillsville, Pa.
Jewell, Henry, Univ., of Manchester, Ia., to Rome, N. Y.
Kuapp, N. H., Presb., of **Fenton**, Mich., to Sabine, Mich.
Kier, S. M., Presb., of Quasqueton, to Cantril, Ia.
King, Alexander, Cong., of London, to Dubuque, Ia.
Kelvey, H. S., Cong., of Geneva, N. Y., to East Abington, Mass.
Knowles, George H., Unit., to Sudbury, Mass.
Laird, James, Cong., of Guildhall, Vt., to Guildhall, Ia.
Leete, T. A., Cong., of Blandford, Mass., to Thorndike, Mass.
Leavitt, William, Cong., of Minneapolis, to Monticello, Ia.
Lane, P. P., Luth., of Littletown, Pa., to Buckleyville, Md.
McAfee, Samuel L., Presb., of Auburn Seminary, to Palmyra, Mo.
Macnab, P. R., Cong., of Albany, Ill., to Sabula, Ia.
Osborne, H., Presb., of Decatur, O., to Leavenworth, Kan.
Perkins, B. F., Cong., to Stowe, Vt.
Pierpont, Benjamin, Cong., of Ionia, Mich., to Smyrna, Mich.
Ross, A. H., Cong., of Springfield, O., to Findlay, O.
Rechenberg, C. F., Luth., of Dundas, Ont., to Montreal, Canada.
Richardson, Merrill, Cong., of Worcester, Mass., to New England church, Boston.
Robie, T. S., Cong., of Salmon Falls, N. H., to North Scituate, Mass.
Rhodes, George M., Luth., of Dundas, Pa., to Columbia, Pa.
Ross, W. T., Unit., of Cambridge Seminary, to Cast-church, Boston.
Richardson, Merrill, Cong., of Worcester, Mass., to New England church, New York.
Sheldon, Nathan, Cong., of Gray, Me., to Sangerville, Me.
Swift, H. B., Cong., of Plymouth, Ill., to Prairie City, Ill.
Shaw, W. R., United Presb., to Noblestown, Pa.
Sutton, J. Ford, Presb., to Hermon church, Frankford, Pa.
Swindt, Joseph, Presb., of Blissfield, Mich., to Constantine, Mich.
Van Cise, D., Univ., of Canton Seminary, to Auburn, Me.
Veroine, Father, Cath., of Paris, to Edeford, Me.
Wheeler, J. J., Bapt., of Chicago, to German church, Pekin, Ill.
Wert, J. D., Luth., to Clermont, N. Y.
White, Joseph L., D.D., Presb., of Oskaloosa, Ia., to Central City, Col.
Weir, William, United Presb., to Canonsburg, Pa.

RESIGNATIONS.

Burr, J. R., Presb., of Hillsborough, O.
Carter, Joseph, William W., Presb., of Second church, Nashville, Tenn.
Deming, T. S., Presb., of Pike, N. Y.
Dexter, George, Unit., of Brewster, Mass.
Dull, David A., Unit. Presb., of Geneva, N. Y.
Eastman, O., Bapt., of Walworth, Wis., Ill health.
Jones, L. E., Presb., of Rising Sun, O.
Maybin, D. C., Bapt., of Moreccy, Mo.
Powell, Volney, Bapt., of Sumner, Ill.
Scandlin, Allan H., Presb., of Dayton, O., Ill health.
Shirland, Andrew, Presb., of Mount Hermon, Ia.
Whitt, Presb., of Clinton, Ill.
Wright, E. M., Cong., of Terryville, Ct.

DEATHS.

Beckwith, George C., D. D., Congregational secretary of Am. Peace Society, of Boston, Mass., May 12th.
Buck, J. Judson, Presb., 76, of Jersey, N. Y., April 25th.
Dyer, Hiram, Presb., 67, of Ogden, N. Y., April 12th.
Edwards, John, Meth., 59, of Garrettsville, April 29th.
Ewer, Seth, Bapt., 78, of Middleborough, Mass., April 4th.
Macdonald, Donald, D. D., Presb., of Islay, Scotland, Jan. 17th.
Musgrove, A., Meth., the "Blind Preacher" of Addison, O., April 19th.
Putnam, Charles M., Presb., 69, of Jersey, O., April 17th.
Taylor, Spencer, Meth., of Sedalia, April 21st.
Thomas, T. G., Bapt., of England, Philadelphia. Suicide, from poverty.

MISCELLANEOUS.

Boothby, Stephen, Cong., a city missionary of the Y. M. C. A. at Lewiston, Me.
Burrows, L. D., D.D., Meth., of Hampshire, has become editor of *Prohibitionist*.
Conn, Titus, Cong., 36 years missionary to the Sandwich Islands, is coming home on a visit.
Condit, Ira, Presb., of Girard, Pa., is going to San Francisco to engage in mission work among the Chinese.
Gleason, William H., Presb., of Sandwich, Ill., a lawyer and state senator, has entered the ministry.
Harrison, J. B., Unit., of Bloomington, Ill., is now editor of the *Liberal Christian* in this city.
Merrill, James G., Cong., of Topeka, Kansas, has become the agent in Kansas for the A. H. M. S.
Reese, W. W., Meth. Prot., of Wesleyville, Pa., has joined Presbytery.
Riggs, S. R., Presb., missionary to the Dacotahs, is addressed at Fort Wadsworth, D. T.
Schaff, Philip, D.D., Presb., of this city, is elected a professor in Union Seminary, New York.
Sprague, W. B., D.D., Presb., of Albany, has purchased a house in Flushing, L. I., as his future residence.
Shearer, J. B., Southern Presb., of Virginia, has accepted the presidency of Stewart College, Clarksville, Tenn.
Wisner, William, D.D., Presb., of Rochester, N. Y., in his 80th year, has emigrated to Cedar Rapids, Io.
Whitfield, J. G., Meth. Prot., of Virginia, is chosen president of the General Conference of the Methodist Protestant Church.

Our Young Folks.

BABY'S SUNDAY.

BY SUSAN COOLIDGE.

"All the bells are ringing
In the steeples tall;
Jim and I can go to church,
Baby is too small."

"What can Baby do at home?
Is it wrong to play
With her rattle and her drum,
As on every day?

"May she have her dolly,
Cradle, and all that?
And the Noah's Ark, Mamma,
And the squeaky cat?

"But I thought the 'mandment
Said, No play must be.
Doesn't that mean little girls—
Only boys, like me?"

"Listen, little questioner!
Do you hear the birds
Singing hymns in all the trees,
Without any words?

"Do you see the lammies,
How they frisk and run?
And the dear Lord of us all
Made them, every one.

"Made our little lamb, too,
With her golden fleece:
And her music, like the bird's,
Full of merry peace.

"Made the small white feet to run,
Made the hands to play,
And the little busy brain,
Learning day by day.

"And her happy laughter,
Full of joy and love,
Rises like a song to Him,
Where He sits above.

"All the days are His days
While there is no sin;
But when she grows older
Sundays will begin."

MY DOG SPORT.

BY REV. THOS. STREET.

I HAVE always loved dogs, and dogs have always loved me. I cannot recall a time in my life when I was afraid of a dog, and I never knew a dog to be cross to me. We understand each other. Dogs, like people, soon find out who are their friends, and all the sympathy of their dog nature warms up to them. I endure cats. I fancy birds. I like horses. But I love dogs with a real human love. I have been the owner of a good many, and their memory is fragrant with me yet. There was *Uno*, a woolly spaniel, trickey and mischievous. There was *Lion*, a great red, affectionate Newfoundland. I saved his life once when I was a boy 13 years old. A savage bulldog had seized him by the throat and was choking him to death, when I thrust my hand in the bull-dog's mouth, pried it open, and released my friend; but the fierce jaws I had opened closed on my hand, and the teeth went through the flesh. I have the scar yet. Then there was *Jack*, a glossy half-breed setter, who sucked eggs; and *Trusty*, a little lively cur, who laughed all over his face when I came home and cried real tears when I left. He was a perfect sensitive plant. And *Tarry*, the ugliest of ugly Scotch terriers; but who would howl in the most fearful manner if I made believe to cry before him. I lost him once; but several days after, as I was looking in at a shop window, I felt a dog's nose rub against my boot, and looking down I saw *Tarry*. The moment he caught my eye he howled his most joyful howl, and followed me home. Then there was *Rover*, an English pointer. He was a thief. He would dig up and carry off my rose-bushes as fast as I could plant them. He would steal bones and cooked potatoes and hide them away in his den. He would watch the baker, and steal the loaves of bread which were left at my neighbor's house. Once I saw him bury a bone; and after he left I dug it up, and smoothed the ground over as before, to see what he would do. The next morning there was a hole big enough to bury two dogs in, and *Rover* still at work mining for that bone. Then there was *Snap*, a cunning little spaniel; and *Rollo*, another spaniel, as black as midnight. He lost his life by swallowing an India rubber ball which he was playing with. I dissected him after his death, and found the ball; but it was poor satisfaction. Then there was *Roxy*, a setter; and *Dash*, a noble hunter, with the keenest nose for scenting birds I ever saw. I could write a volume about him. And last and best and loveliest of all, *Sport*, a cocker spaniel. He was as handsome as a picture—of a rich brown color, with large liquid eyes, full of inexpressible tenderness, long silken ears that reached nearly to the ground, a short pug nose, and square, intellectual head. He was a rare beauty. People would always stop and look round at him as he passed them. Thieves tried to steal him; but he was too cunning for them. He understood language, as far as his range of words went, as well as a man. Yes, better than some men I know. He would watch my every motion, and at the slightest hint would be off like a shot to do my bidding. If I would tell him to take a man's hat off in the street (w' ich I am sorry to say I have done), he would give a spring to his shoulders, and bring me the hat before the man had time to get over his scare and look around. I would sometimes leave home having forgotten something. It would be enough to say: "Sport, handkerchief!" "pocket-book?" "gloves!" when away he would go, soon after returning with the article in his mouth.

I was once bathing in the Delaware. After I had dressed and had gone a mile from the place, I found that I had left my neck-tie. I looked at Sport, pointed at my neck, and said: "Bring it." Before the words were fairly spoken he was off, and in a quarter of an hour returned with the tie in his mouth. I used to play hide and seek with him. I would turn him out of the room, and then hide my handkerchief. He always beat me. I would put it under the carpet, inside the piano, stuff it down behind the sofa-seat. But he always found it. Once I put it on top of the curtain cornice. He had a long hunt that time; but at last he mounted on a chair, looked up, gave a long snuff, then wagged his tail and whined. He couldn't get it, but told me plainly enough where it was. One Sunday night I came home from church very tired, and thought I would see if Sport could get my slippers. I took off my boots, and, pointing to my feet, said, "*Sport, slippers!*" It was a new word to him.

He looked at me sharply; then at my feet; then away he went to the bedroom and brought my *nightgown*. Seeing my boots off, and knowing that it was near bed-time, he thought that was what I wanted. I shook my head, "No, no"; and again pointed to my feet. "*Slippers.* See!" showing the uncovered foot. Away he went the second time, returning with the *bedjack*. I said: "No, no." He looked at me again most inquiringly, turned his head on one side reflectively, then dashed off the third time with a sharp yelp. This time he got them; and oh! how glad and proud he was when I patted him approvingly. He never made a mistake about slippers after that. Of all dogs he was the most faithful. If I put anything in his charge, he would guard it for hours, and I believe he would have sacrificed his life rather than desert it. Put him beside a sleeping child, and say, "*Watch!*" and woe betide any one who should disturb that child. One night I went away leaving my wife alone in the house with Sport. When all was still, he grew very uneasy; came and looked in the face of his mistress, and whined; then went toward the door. She heard nothing, and bade him be quiet. He obeyed; but soon went to the door again, snuffed there, whined piteously, and came back to her. This time he took hold of her dress and tried to pull her to the door. She followed and opened it. He led her down the stairs to the front door, then whined and scratched to get out. She still heard nothing, but opened it to pacify him. The moment he was out he ran into the back yard, and barked imploringly. She followed, and found the water running from the hydrant. She turned it off, when Sport was satisfied. He marched up-stairs, and lay there, with eyes and ears open, as quiet as a lamb. He knew that something was wrong, and felt the responsibility of having it righted. Once I came to the city in a steamboat. I put my valise on the fore deck and told Sport to watch it. He laid down with his paw upon it and his sharp eyes unclosed. When the boat reached the landing, a colored porter rushed up to me, crying out, "Baggage? baggage?" "Yes," I said. "Take that valise," pointing to it. He sprang for it; but Sport made a snap at him that soon drove him back. He tried in vain to get possession of it by artifice. I stood by laughing. The porter saw the joke, and went ashore to call a comrade. "Here, Pete," he said, "take that gen'l'man's valise. I'm full!" Away the second fellow went for it; but Sport's teeth rattled more furiously than ever. I offered him double fare if he would get it; but it was of no use. Sport was too much for him, and even after I had called him off duty he eyed the man suspiciously and never left him till the valise was safely home.

His particular delight was duck hunting. He would go in the boat with us, and when a duck was shot would spring into the water and fetch it to us. His excitement at such times was intense, but he never violated the strictest decorum. He would lie in the boat at command as quietly as if asleep, for fear of disturbing the game; but the shot was no sooner out of the gun than he was in the water after the duck. Once only was darling Sport disobedient. He was subjected to a temptation too great for even his great dog heart. We had sailed across and down the river in a large yacht. When anchoring, we took a small skiff to hunt in the reeds for ducks, bidding Sport remain on the yacht and keep watch. We were gone about an hour, had fired a few shots, then returned to the yacht. But Sport was not there. We called him, whistled for him, fired our guns; but in vain. We spent hours seeking for him among the reeds. Fruitless search! He was not there. We thought him lost to us forever, and with sad hearts at nightfall returned home. But Sport was ahead of us. He was lying on the grass at the landing, waiting; but too weary to rise even. He could only wag his dear tail, and that faintly. We saw at once what the matter was. He had heard the shooting while on the yacht, and in a delirious moment of excitement had forgotten the command to stay, and jumped into the water. Not being able to swim through the reeds to us, he returned to the yacht; but the sides were too high for him to climb up. After probably many fruitless efforts, he started for home on the side of the river—a long swim against the current; but he accomplished it. It cost him dearly, though. He grew quite deaf and lost his ambition from that day. Soon afterward he was walking on the railroad track, and, unable to hear an approaching train, he was run over and killed. How sad we were. I felt that I had lost a friend to whom I was all the world. More sincere tears were never shed over a grave than over Sport's. I wonder sometimes if there is no after-life for one like him. The line between his instinct and a soul's intelligence was very faint. The depth of his affection was wonderful. Poor, dear Sport! Would that my arms were around thy neck, and thy soft, silken ears were resting on my cheek now! Thy place can never be filled!

Sunday Schools.

SUGGESTIONS FOR TEACHERS.—NATIONAL LESSON SERIES.—JUNE 5th.

The Believing Officer (Mat. vii, 5-13).

TIME AND PLACE. In Capernaum, before the second passover, and after the Galilean tour. But some place it after the second passover. In both hypotheses it follows soon after the Sermon on the Mount. Matthew and Luke only give the story.

Facts. 1. *A centurion's servant is falling ill.* A "centurion" was captain of from 50 to 100 men, as the case might be, in the Roman army. This one was rich, benevolent, and inclined to the truth as seen in the Jewish Church. This is seen by his having built *the* synagogue of Capernaum for the Jews. (See Luke vii, 4, 5.) The servant was a slave (of "pais" in Matt., "doulos" in Luke), and highly honored by his master. His disease is paralysis, and he suffers much pain. The mention of his suffering by the centurion—or, rather, by his friends, Jewish elders, as his mouth-piece (Luke vii, 3, 4)—is proof of the tender feelings he bore toward his servant. If he only valued him as a piece of property, he would not have thought of the suffering. 2. *The centurion's faith is conspicuously exhibited.* His application to Jesus (himself being a Roman) shows unexpected faith. But when Jesus promises to *come* and heal the servant, he sends back friends to hinder his coming, asking Jesus to command the disease away *by a word*—just as he, the centurion, was wont to command his soldiers and this very servant. His argument is: "If I, an under-officer, can command my soldiers, surely Jesus, who is under none, can command diseases." Jesus declares the faith of the centurion to be very remarkable. 3. *Jesus praises and rewards the centurion's faith.* "Verily, I say unto you" is a formula, showing that the following utterance is one of peculiar importance. It is used some 50 times in the Gospels of Matthew, Mark, and Luke. In John we find the adverb repeated—"Verily, verily, I say unto you"—and so used about 25 times. No such faith had been exhibited by any Jew, from whom it might have been expected (ver. 10). The centurion evidently saw Jesus as the Messiah, as others did; and, besides, had a higher idea of the Messiah's power and glory than others did. Jesus takes occasion to show that the "Kingdom of Heaven" was to be composed of Gentiles as well as Jews, while those who were sons of the outward Kingdom of God (see chap. xxi, 43) should be cast out into outer darkness. The phraseology and figure here are taken from Ps. cxii, 10. The righteous are represented as high in honor. The Oriental mind would picture them as admitted to the glorious feast of the King; while the wicked in the outside darkness, far away from the lights of the feast, weep with grief and gnash their teeth with rage. Jesus tells the centurion that his servant's cure is the reward of his faith (ver. 13).

THOUGHTS. 1. *Christ and his salvation know no difference of race or rank among men* (Col. iii, 11). The Roman centurion and the Syrophenician woman are equally God's children with the believing Jew. 2. *A trust in externals will end in fearful despair.* Darkness filled with grief and anger is the final home of formalists. 3. *The mercies of God are dealt to us in the proportion of our faith.* It is our childlike trust, not our good works, that obtains the reward.

....A. D. Matthews, superintendent of St. Ann's Sunday School, Brooklyn, sends us a very pleasant account of his Sunday school experience. It was just 50 years ago, in Hinsdale, Massachusetts. The school was organized in the care of Rev. Mr. Hawley, the pastor. It had no library, question, or class-books. Cards were given out, redeemable in money, as prizes for memorizing Scripture. Our hero had learned during the summer 900 verses, and received from the hand of the pastor the magnificent sum of 30 cents! One-half was generously devoted to the missionary-box, and the other was invested in buttons for a new jacket, that had been long unfinished for lack of money to buy the buttons. Mr. Matthews has been long an active and useful Sunday school worker and a prosperous merchant; but we fancy that that first 30 cents gave him more real pleasure and was more an event in his life than any of the larger acquisitions of later years.

....Spartan mothers gloried in pain and privation, if they could but give a man to their country. American women hid the wound in their hearts, and bore the burdens bravely, if they could give a soldier to the republic. Sunday school teachers may give Christian citizens to the best land the sun shines on—soldiers to Christ's army and denizens to the courts of glory! One-quarter of all who are born die between seven and seventeen. Of your class of eight, two may be gathered in the sheaf of the sharp-sickled Reaper with the dew of their youth upon them, pearly and bright. You have a chance to graduate two angels from your little flock. Aim also to present your whole class an unbroken number among the ransomed ones. According to your faith be it unto you.

....A colored man, Rev. Mr. Johnson, was ordained in the South Reformed church, 5th avenue and 21st street, Rev. Dr. Rodgers pastor, Sunday evening, May 8th. Mr. Johnson is finely educated, and will, we doubt not, dignify and adorn the Christian ministry. He goes to North Carolina, where he expects to preach, while his wife and sisters engage in teaching. He has grown up in one of the Sunday schools of the South Reformed church.

....The art of questioning is a most important element of good teaching, and should be carefully studied and understood. Asking questions at random is sometimes a little risky. A young theologue, once on a time, attempting to enlighten a school in the matter of miracles, asked: "Now, children, what should you think if you should see the sun rise at night?" A little urchin promptly responded: "I should think it was the moon, sir."

....Mr. Brockelman, missionary of the American Sunday School Union in Germany, has started in the last 5 years 145 Sunday schools. Twenty-two of these are in Berlin. The remainder are scattered over different parts of Germany. These schools number 23,000 pupils and 1,800 teachers. A very great work, considering the obstacles encountered.

....South Mission, the largest Sunday school in St. Louis, William Downing superintendent, has an average attendance of 1,140. The largest in any one day was 2,126. Over 10,000 scholars have passed through the school in the 7 years of its existence. It has a church organization, and gives promise of being self-supporting at no distant day.

....Mr. Vincent says "the infant class is the most important of all. It should have a superintendent and several teachers. There is a man in Kansas who uses tobacco enough each year to furnish three infant classes with ample apparatus." We wonder if the Kansas man has any relatives hereabouts.

....The Nottingham Sunday School Union England, embraces 3,030 teachers, of whom 2,600, or five-sixths, were formerly Sunday school scholars. Eight hundred and fifty-three have become churchmembers from the schools connected with the Union during the past two years.

....J. Tuckerman, secretary Ohio State Convention, writes us that the convention will be held at Springfield, commencing June 1st. The usual railroad courtesies will be extended to delegates. Philip Phillips will lead the singing.

Pebbles.

A good story is told of two Irishmen, members of the famous old Sixty-ninth Regiment of New York, which distinguished itself so much in the late war. They were having a pretty jolly time; and, after getting well warmed up, Patrick says: "Jimmy, we must give a toast to the old Sixty-ninth." "And sure, Patrick, we must, and here she goes: 'Here is to the glorious old Sixty-ninth, the *first* to go into battle and the *first* to *lave*.'" "Ah, no, Jimmy, that is not good, that will river do. *I* will give one: 'Here is to the glorious old Sixty-ninth, *equal* to none.'"

....A man with four wives was brought before Hans Swarihart, a Mohawk justice, for commitment on a charge of bigamy. "Four vives," exclaimed the astonished Hans: "four vives. Dat vas a most hinocious crime! Discharch him at vonst." "Why," protested the prosecutor, "why discharge him when the proof is positive? Will the court explain?" "Yes, I ecksplains. Off he lifs mit four vives he got bunishment enough. I lif mit von, and I got too much bunishment already."

....Is my face dirty," asked a young lady from the backwoods, while seated with her aunt at the dinner-table on a steamboat running from Cairo to New Orleans. "Dirty? No. Why did you ask?" "Because that insulting waiter insists upon putting a towel beside my plate. I've thrown three under the table, and yet every time he comes around he puts another one before me."

....To settle a controversy about Mr. Carlyle's religion, Mr. J. E. Douglass, of Hartlepool, England, wrote to him, and asked, point-blank: "Are you a Pantheist?" This is the author of "Sartor's" reply: "No, never was; nor *Pot*-theist either. For the rest, never mind these poor people. So far as they don't wish well, the damage is all their own. T. C. (7th March, 1870)."

....A New York proof-reader mentions, among ludicrous mistakes made by printers, one occasion when Mr. Greeley made use of the quotation:

"'Tis true 'tis pity, and pity 'tis 'tis true,"

which was rendered by the types:

"'Tis two 'tis fifty, 'tis fifty 'tis fifty-two."

....Wooden pavements are popular in the West. A St. Joseph city councilman is reported to have delivered the following speech at the last meeting of the council: "Mr. Mayor, and gentlemen of the council, let us lay our heads together and make a wooden pavement."

....Some time since a gentleman died who during his life refused to believe in another world. Two or three weeks after his demise, his wife received through a medium a communication which read as follows: "Dear wife, I now believe. Please send me my thin clothes."

...."The fact is," said an elderly wife, "a man does not know how to straighten up things. He does not know where to commence. I don't wonder," she continued, "that when God made Adam he went right to work and made a woman to tell him what to do."

...."Grandpa, did you know that the United States has been in the habit of encouraging and acknowledging tories?" "What kind of tories?" "Territories! Now give me some peanuts, or I'll catch the measles, and make you pay for them."

...."Why," asked a governess of her little charge, "do we pray to God to give us our daily bread? Why don't we ask for four days, or five days, or a week?" "We want it fresh!" replied the ingenuous child.

....The career of a veteran of the War of 1812, recently deceased at Centerville, Ohio, is epitomized thus: "In politics he was a Democrat, in religion a Universalist, and by profession and practice an honest man."

....Three things a lady cannot do: 1. She cannot pass a millinery store without stopping. 2. She cannot see a piece of lace without asking the price. 3. She cannot see a baby without kissing it.

...."Now, my little boys and girls," said a teacher, "I want you to be very quiet—so quiet that you can hear a pin drop." In a minute all was silent, when a little boy shrieked, "Let her drop."

...."Why do you call me birdie, my dear?" inquired a wife of her husband. "Because," was the answer, "you are always associated in my mind with a bill."

....A little Connecticut boy, asking a mate who Good Friday was, received the withering reply: "Well, you go home and read your Robinson Crusoe."

....A young lady in town, who was boasting of her teeth, was asked if they were natural or artificial. "Neither," was the reply; "they are *outta sercha*."

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The Independent.

THEODORE TILTON, EDITOR.
HENRY C. BOWEN,
PUBLISHER AND PROPRIETOR.

New York, May 26th, 1870.

THE MOUNTAIN AND ITS FIRST MOUSE.

"O VENERABLE fathers! you who have hastened to Rome from the extremities of the world at the summons of the successor of Peter, and who are at this moment gathered together in the name of God at the Vatican, all men of good-will have their eyes fixed upon you; and from you they await with confidence the salvation of the world. You, successors of the apostles, will fulfill the commandment given by Jesus Christ to the apostles and to you, to teach the nations the infallible truths; the commandment given, not to kings, emperors, or secular assemblies, but to the apostles and to you—you will teach the nation these infallible truths, and the nations will be saved."

Such is the rather spasmodic peroration of a speech made in the Italian Parliament by Signor d'Ondes Reggio—a harangue addressed, not *to* the Œcumenical Council, but *at* it; a flight of oratory such as, if emitted in the American Congress, would most probably have fallen from the lips of the quondam Hon. Jack Rogers of New Jersey.

The Vatican Council thus addressed has solemnly responded with its first official voice; it has published its first momentous manifesto; it has, like the laboring mountain, brought forth its first mouse.

What is the wee creature like?

It resembles its mother—*Sancta Mater Ecclesia.*

Last December a committee's first draft of "A Dogmatic Decree on Catholic faith" was printed on slips, like a proposed senate bill, and distributed among the Romish bishops in council assembled. These slips were first taken by the fathers to their cells, where, with scourges, bread and water, and other aids to religion, the subject-matter was piously studied. The council itself then took the document "in committee of the whole," and nearly forty prelates said their say on it. After these deliverances, the paper was remanded to the committee from whose brain it originally sprang. This committee whipped it down into subjection, as they would have disciplined an unruly child, and presented it once more to the council. The whole parliament of the fathers then divided it, as Solomon proposed to cut the child, into two parts. Each of these parts also was further subdivided, and the subdivisions were assigned as special orders of the day for an elaborate discussion. All the amendments proposed were then gathered together and committed to the committee. Finally the paper, thus molded and remolded, emerged from the committee, and on the 19th of April the final vote of the whole body was taken on it—each of the seven hundred members rising and uttering his verdict at the roll-call.

This document, as it was thus five months in maturation, and as it comes from what one of our cotemporaries calls "the most august body ever assembled on earth," deserves the serious consideration of mankind.

As we have said on former occasions, we have no more predisposition to ridicule the emanations of the Œcumenical Council than to slight the official utterances of any other ecclesiastical body. All religions, whether true or false, are to be treated with a certain degree of respect. The Roman Catholic religion—full, as it is, of sincerity and fraud, mummery and devotion, prayer and chicanery, baseness and beauty—always presents itself to our mind as an object of mingled winsomeness and abhorrence. But, however much we may despise the jesuitical machinations of its priesthood, or the wearying monotony of its ceremonial, we evermore offer a listening and tolerant ear to its conscientious confession of faith.

With great care we have read and reread the document to which we have referred: "A Dogmatic Decree on Catholic Faith, confirmed and promulgated in the third public session of the Vatican Council, held in St. Peter's, Rome, on Low Sunday, April 24, 1870." And at the conclusion of our second perusal of this pompous paper we were almost tempted to exclaim, with the disgusted traveler who looked into the Crater of Vesuvius: "There's nothing in it."

And yet, after all, there is something in it. There is superstition in it. There is bigotry in it. There is self-delusion in it. There is vain-glory in it. There is blasphemy in it. But, beyond this, there is very little in it.

The document consists of four chapters of theological metaphysics, on "God the Creator of All Things," on "Revelation," on "Faith," and on "Faith and Reason"; followed by explicit canons leveling anathemas at all disbelievers in the conclusions therein metaphysically set forth.

With many of these canons almost every living soul, Catholic and Protestant, will agree; and we only wonder why it should be thought necessary to promulgate them at this time, any more than to promulgate the doctrine that two and two make four.

But take such a canon as the following:

"If any one shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the Church must be taken in another sense than that in which the Church has ever received and yet receives them, let him be anathema."

One smiles on reading the above pronunciamento, and asks: "Have these fathers remembered or forgotten how their predecessors condemned Galileo?"

But there never was a Jesuit who could not give an answer; otherwise he would not be a Jesuit. In anticipation that Protestantism would cite the case of Galileo to make this canon appear absurd, the Catholic Church has just put forth an explanation of Galileo's case, which will be new to most of our readers, though perhaps not to all. This rendering is, that Galileo was tried, not by the Church at large—in other words, not by an Œcumenical Council—but before the congregation of the Holy Office in Rome; that there is an ecclesiastical difference between the verdict of such a tribunal and a verdict by the universal church; that, furthermore, the condemnation of Galileo, though decreed by the Holy Office, was never signed by the Sovereign Pontiff; and that, in proof of this assertion, the official manuscript of the decree of condemnation is extant, and any eye can see that it does not contain the Pope's signature.

This is as much as to say: "The Roman Catholic Church is infallable, whether concerning science or faith; and, if anything exists to prove to the contrary; if, for instance, at any time in the history of the last two thousand years, any of the many hundreds of Roman Catholic writers on science have taught for scientific truths what afterward have come to be exploded errors;—it must be remembered that the Church has never once, in Œcumenical Council, undertaken to decide a point of science; and, therefore, since she has never been wrong on such subjects, she must consequently have always been right."

On the whole, the more one weighs the heavy document which the Vatican has promulgated, the less reason one sees for its promulgation. It certainly adds nothing new to the repertory of the Roman Catholic faith. It looks very like a half-year's labor wasted. It is dull in statement, and unwarmed with the affectionate and evangelical fire which glows in the individual utterances of the Pontiff himself. It cannot in the nature of things have much effect on the Church, and it will have less on the world. It does not keep the promise which it first made of instituting a fierce attack on the Nineteenth Century. It is the most harmless of bulls—the most gentle of anathemas. It simply indicates that the Roman Catholic Church would like to check the wheels of human progress; but that this church dare not put its premeditated obstacle in the world's way. It is a document which, in short, would hardly deserve serious consideration, except that it comes *ex cathedra* from the controlling church of Christendom. It reminds us anew of the grand old saying of Cotton Mather—that "the decree of a council hath no more force than there is force in the reason of it"; and we see no force of reason in this decree at all.

THE AGONY OF A LIFE-MISTAKE.

THERE seems to be something in the attitude of this journal toward the strifes by which church and state are now torn that induces large numbers of troubled minds to make us the confidant of their distressful histories. Whether for good reasons or not, we are credited with a sort of spiritual hospitality toward such as in sincerity and sadness find themselves unable to pronounce fluently the usual shibboleths of creed and sect, and are looking about anxiously for some simpler generalization under which even those who disagree on minor topics can still be friends. It would scarcely be believed were we to state how many such narratives of secret doubt, weariness, and disappointment we receive from ministers on the sunny side of forty—young men of pure and generous natures, who have drifted into the ministry under the indiscreet urgency of friends, and especially under the unclarified impulses of their own youth, and who after a few years of experience have found that they have made a dreadful mistake, and yet feel a species of shame and guilt at the thought of trying to escape from the entanglements in which it has involved them. High-minded, despising all shams, sensitive to the remotest implication of dishonor, they yet awaken to the horrible suspicion that there is such a chasm between their real belief and the belief they are supposed to hold that they begin to look upon themselves as living a lie before the world, as enacting a solemn and pious sham. The dreadful situation is so unexpected to them! Can a man be turned into a stupendous humbug without intending it? How harrowing that they who from their childhood have cherished the sentiments of a most chivalrous and stainless self-respect should now, in the forenoon of life, discover themselves to be playing the infamous and contemptible part of a religious impostor! Encompassed by blinding doubt, scourged by self-reproach and regret, they go to their studies in the morning, and with mechanical action spread out the sermon paper and seize the pen; but, if they were to transcribe upon those clear pages the tumult of their thoughts, there would be preached the next Sunday such a sermon as would make the foundation of the pulpit tremble, and the deacons stare and run screaming from the church.

How to get out of this hideous predicament! On the one hand, there is a natural pride in continuing in the profession one has entered, and in preserving the unity of one's life. Then, too, comes the dread of giving grief and humiliation to relatives and endeared friends by a frank confession of intellectual difficulties, which they cannot understand, but which they fearfully suspect to be heresy, or infidelity, or some other loathsome crime. And, finally, there is the everlasting impertinence of the question of bread and butter! If one had but himself to look out for, he could make a shift for a while, and easily get a living until he found his true place in some new career. But here are the wife and the children! So the poor fellow wakes out of sad dreams in the night, while *they* are quietly sleeping, and for hours together, with cold drops on his forehead, he ponders the tremendous problem, How to keep from being a humbug, and still not starve?

The agony which the foregoing paragraphs faintly describe is one far more frequently experienced than most of us imagine. For ourselves, we know scores of the brightest and noblest young fellows, scattered in churches up and down the land, who in exactly this way *are bleeding at the soul!* How many of them will get up and lock their study-doors as they read this article, that they may not be detected in the bitter bliss of tears! And there is our good friend in Maine, or Michigan, or Minnesota—he will write to us, and chide us for telling to the world his private history. Ah! good brother, you have no monopoly of this agony. The story is more than an oft-told tale to us. When you commenced to open your heart to us, and had spoken the first word, we knew all the rest that was to come; for we had heard the same sacred Iliad of woes again and again.

As each case has come to us, we have tried to give whatsoever help our poor counsels could bestow; but out of a multitude of such cases which we have known we have derived certain reflections, which we now wish very briefly to indicate.

1. Our first remark is a warning to parents to beware of deciding for their sons, or of urging them prematurely to decide, upon the choice of a profession. It is a great mistake even to encourage a very young person to determine that grave question, and especially to determine it in favor of so tremendous a vocation as the ministry. While yet a person's opinions, tastes, tendencies are unripe, how can he even guess what he will be adapted to do when all are ripened! But here is an opportunity for loving parents to make the sweetest, most devout, and most terrible mistake. Charlie is going to college. He was always of a serious nature. Under the excitement of a revival, while still but just started in his teens, he is induced to make a public announcement of his acceptance of a creed which he cannot now estimate; and, between the persuasions of his parents and his pastor, he is gently pressed on into a too early avowal of his resolution to be a minister. Thenceforward he is committed to that conclusion. If poor, he perhaps receives aid from friends, or his church, or an educational society, on the understanding that he is "preparing for the ministry." So that, when further on in his course, and when better acquainted with himself, he scarcely feels at liberty to reconsider the question; and he does not find the extent and the tragedy of his mistake till a recession from it means external embarrassment and long years of inward agony.

2. We warn young men not to be pushed, or decoyed, or coaxed, or bribed into a decision as to their life-work until the time has come which requires the decision. If any one offers to help you through college, but exacts the pledge that you shall promise to enter a particular profession, spurn the bribe! What good will an education do you if you have sold yourself in order to obtain it? Do not even allow yourself to be anxious to determine, before it is quite necessary, what your path in life shall be. Try to get acquainted with yourself before you make any disposition of yourself. How can you know what you are best fitted to do until you know what you are? All honest callings are sacred, and the highest of them all is only the most sacred; but to its supreme and infinite responsibilities do not make haste to become pledged. If you finally enter the ministry, do so freely, deliberately, after a mature survey of it and of yourself.

3. To those who have already entered the great calling, but who find themselves in any respect described in the earlier part of this article, we would tenderly commend the wisdom of waiting yet a little longer, and of seeing whether this agony be anything more than a transient phase of development. Because you may have been precipitate in entering the ministry, do not be precipitate in leaving it. The great preachers whose names to-day float upon the air as splendid symbols of spiritual valor and intellectual confidence have themselves passed through such epochs of despondency, disgust, and doubt. If you are merely in a mood, and if you can conquer that mood without any base surrender of mind or tongue, then, in Truth's name, we bid you conquer it, and come forth stronger from the fight.

But do not commit treason against yourself. Do not accept an apotheosis of lies. Expel morbid thoughts. Try to keep well and wholesome. Dig in your garden. Ride horseback. Laugh, whistle, sing, romp with the children. Think. Pray. Don't fast. And if, finally, after a fair trial, you are convinced that you have made a mistake, avow it frankly, and make an open and manful passage to some other calling, in which you may be true to your own soul, and still not starve! No man can be under any religious obligation either to go hungry or to lie.

THE METHODIST BOOK CONCERN SLANDERED.

WE have always had a warm side to the Methodist Church, and have not been slow to recognize its eminent services to the country. Toward its great institution, the Book Concern, we cannot have other than friendly feelings. We are, therefore, grieved to have to state that this institution has been slandered. The fact that it has been slandered is so apparent that the Book Committee, who have the charge of its interests in the interval between the quadrennial sessions of the General Conference, have been in session during the past week, endeavoring to discover who is guilty of slandering it, and thus impairing its usefulness and crippling its business. Or, rather, the committee were assembled to try Rev. Dr. Lanahan, the junior agent, who was charged with such libel.

We agree with the parties who preferred the charge that the Concern has been slandered. It has been vilely slandered. Its good name has suffered; its business has fallen off, because the public have been led to think it worse than it is. But we feel very sure that the Book Committee will not find out the authors of this disastrous libel. They are on the wrong scent. Like an over-eager greyhound, they have leaped entirely over the hare they were pursuing. The slander is not in that direction. And, as it would be a delicate matter for the official Methodist papers to treat, every editor being liable to suspension at the hands of this Committee, we feel it incumbent on us to point out to the Committee the real authors of the slander that has placed the Book Concern in so false a position.

Let us go back. Last November this Book Committee was summoned to examine charges made by the junior agent that there had been mismanagement and fraud among the employés of the Concern. After two weeks of examination, they returned a verdict so unsatisfactory, so indefinite, and so *ex parte* in tone, that almost the whole secular and religious press denounced it as a "whitewashing report." Here was the first blow that the good name of the Concern received. That there should be abuses and frauds discovered in a great publishing house did not disturb public confidence in its general integrity. But when the supreme authority in charge of this great public trust showed itself afraid to let daylight into all these transactions the public confidence was sadly shaken. "There had been great mismanagement and serious losses" the Committee said; but hesitated to state the amount of the losses or the character of the mismanagement. We did not believe that the Book Concern had been so badly managed as to require this diligent hushing up; and we felt then, as we feel now, that the course of the Committee, in so far as it gave currency to so false and disastrous an impression, was a slander.

Stung by the indignant protest of the public, the Committee came together in February. Their former report had brought the Book Concern, the Book Committee, and, in some sense, the great Methodist Church, into disrepute. But, as if to make stupidity more stupid, they made their sessions secret. Here was a second and even more grievous libel. Establishments managed as public trusts cannot bear secrecy. They must be open to the daylight. We cannot believe that the Methodist Book Concern was in so bad a way as to require closed doors. No more effectual means of arousing public suspicion could have been devised, unless it was that which this same Committee hit upon, of issuing a second report, in which they took back all their admissions of "great mismanagement and serious losses," and denied totally a charge which they had solemnly sanctioned after two weeks of deliberation in November. Not a syllable of the evidence which had reversed their verdict did this solemn and secret conclave deign to give. Did the Book Concern need such bolstering? We do not believe it. The minority report, however, showed that some most damaging things had been proven. How, then, did this Committee arrive at such a conclusion? We learn that it reached its conclusion by throwing the *onus probandi* on Dr. Lanahan—in other words, by saying that unless fraud can be clearly proven we must give these employés the benefit of the doubt. But it is not so that a great public trust is managed. It behooves a man entrusted with the interests of a public institution to be always ready to have the burden of proof thrown upon himself, and to be always able to show the exact disposal made of every penny. If A. T. Stewart had reason to suspect the head of a department of "great mismanagement and serious losses," upon whom would he place the burden of proof in regard to the faithful management of the trust? If the charge were not quite proven, if the case were still so muddy that he could not exactly show enough to send the man to state prison, would he give him the benefit of the doubt and leave him in trust? or would he say, "You have no business to have doubts upon your management"?

And now, to cap the climax of folly, the Committee have been summoned—not by a public notice, as usual, but by private correspondence—from the four quarters of the country to try Dr. Lanahan for slandering the Book Concern. Dr. Lanahan may not have acted very prudently in this matter. But surely the members of the Committee are the last persons who have a right to complain of imprudence. And certainly Dr. Lanahan has gone like a fresh breeze through the cobwebs of red-tape, perquisites, and peculation that hung about in the Book Concern. If he needed any justification for his appeal to the public, it is furnished by the unfair course of the Committee.

The Committee have adjourned, and left the matter in suspense. Let them go on with the trial. Let Dr. Lanahan be suspended, and the injury to the fair fame of the Book Concern will be as complete as the Committee have power to make it. And the Committee will think that Dr. Lanahan has done it, while the public verdict will be that the Book Committee, however honest, are the real authors of the slander.

THE LORDS AND THE SISTERS-IN-LAW.

AN Englishman will yet be able in time to marry the sister of his deceased wife, if he and the lady are so minded. Attempts to make the canon law conform to the dictates of Nature and common-sense have been made repeatedly within the last five and twenty years, but always in vain. The later attempts have been carried through the Commons, but have come to grief in the Lords. The majorities in the one house have steadily increased, while those in the other have as steadily diminished, until the bill permitting such marriages, which had passed the lower house by a very large majority, was thrown out the other day by only four votes in the upper one. The Yankees are said to be "full of notions," which characteristic we judge they must have inherited from their English ancestry, considering the tenacity with which this relic of Catholicism has been adhered to for more than three hundred years. And, what is curious, the principal opposition to this change came from the women. They seemed to be afraid of being obliged to marry the husbands of their departed sisters, whether or no, and to commit an act which they believed to be immoral, if left to themselves without the safeguard of a legal prohibition. A material change of opinion, however, has come over an increasing number of intelligent women, if we may judge by their petition in favor of the change, who believe that this is a particular as to which they are perfectly competent to decide for themselves, without parliamentary interference.

Besides the women, the clergy of the Establishment are strongly opposed to this removal of the ancient landmarks; and their opposition, doubtless, has had much to do with strengthening that of the women. The bishops, as a general thing, have headed the defense of the established custom, though they were unable, when defied to do so by Lord Grey, several years ago, to bring any sanction from Scripture for the prohibition. There have been honorable exceptions even upon the Episcopal bench, and especially the late eminent Archbishop of Dublin, Dr. Whateley. He always sided with the repealers of the law, and gave the reasons for the faith that was in him with characteristic clearness, learning, and logic. And that a change has been going on in the opinion of the clergy and the churchmen is shown by numerous petitions which have been sent up by them asking for the repeal of the old law, though much outnumbered by those on the other side. The Dissenting interest is, as a general thing, though not without exceptions, in favor of the removal of the restriction.

As no authority can be found in Scripture for this prohibition, it must fall back either on Nature or an expediency. That there is no law of Nature, such as may be urged in favor of protecting marriages of consanguinity, appears from there being no sense of violation of such law in this country, where such marriages are common, and in Protestant Europe and in Catholic countries by dispensation. In France, where marriage is merely a civil contract, no objection is ever made on this ground, though the Church would not recognize such a marriage as canonical. That such unions are not condemned by a wise expediency is proved by the happy results in this country and elsewhere where they obtain. The sister of the mother of the orphan children is naturally the fittest person to succeed her; and, as is obvious from the observation of all of us, generally performs this office worthily and happily. And in England the law does not prevent such marriages taking place, nor their being regarded by society as binding and moral. Lord Grey said, in the debate just referred to, that when parties in the higher walks of life wish to make a match of this kind, they cross the Channel and are married in France; and by the lower classes such marriages are contracted without scruple. But the law affords an opportunity for unprincipled persons to rid themselves of the obligations of a contract which the law does not enforce. And what proves that there is nothing naturally repugnant to the moral sense is the fact that particular marriages of this kind have been legalized by act of Parliament, and the House of Lords unanimously agreed to a law introduced by Lord Lyndhurst, some fifteen years ago, legalizing all former marriages of this description, and relieving the parties and the officiating clergymen from the penalties they had incurred.

There can be little doubt that another year will see this law crossed out of the statute-book, as one vainly attempting to legislate against human nature—the only effect of which is to weaken, instead of strengthening, the reverence in which the laws of wedlock should be held.

Editorial Notes.

THE famous and piquant journal known as *The Revolution*, after passing through three years of struggle, is suddenly made the heir presumptive to a brilliant future. A number of friends of "The Union Woman Suffrage Society," of which Theodore Tilton is president, have formed a joint-stock company, called "*The Revolution* Association," with a capital of fifty thousand dollars, which was all taken at a single meeting of the stockholders, held on Monday last, in Brooklyn. Miss Susan B. Anthony, the late proprietor, and Mrs. Elizabeth Cady Stanton, the late editor, retain a pecuniary interest in the new organization; but mean to devote themselves mainly to the lecture-field—though Mrs. Stanton will keep her brilliant pen busy in her accustomed and familiar columns. The new editor is to be Mrs. Laura Curtis Bullard, of Brooklyn—a lady of rare graces and accomplishments; and the new publisher, Mr. Edwin A. Studwell—well-known as a young and energetic New York financier. Mrs. Curtis and Mr. Bullard (being blessed with an abundance of this world's goods) propose to give their services to the journal as a free offering to a good cause, and without other compensation than the satisfaction they will take in making a lively newspaper and in promoting woman's enfranchisement. The officers of "*The Revolution* Association" are John J. Merritt, president; Jeremiah Curtis, treasurer; and John H. King, secretary. The trustees are John J. Merritt, Jeremiah Curtis, Elizabeth Cady Stanton, Theodore Tilton, Susan B. Anthony, William P. Libby, Laura Curtis Bullard, Albert R. Reeder, Jeremiah W. Curtis, Mrs. Mary M. Barney, Edwin A. Studwell, George N. Curtis, and Francis D. Moulton. It is believed that the joint proprietors of *The Revolution* are personally worth five millions of dollars; and they mean, if necessary, to spend a considerable portion of that sum, and (what is better yet) to use the same energy which they employed in accumulating it, to promote the active vitalness of "The Union Woman Suffrage Society," and the universal circulation of *The Revolution* as a journal devoted to the welfare of womankind.

....The St. Johnsbury (Vt.) *Times* has an article on the Macfarland trial, which is a strange jumble of facts and misapprehensions, and which shows conclusively that the editor had formed an opinion in advance of Mrs. Richardson's statement, which he was reluctant to surrender at the bidding of truth. It discredits Mrs. R.'s statement as to the abuse she received from Macfarland, on the ground that, if it were true, it would have been easy to prove it on the trial. "Living as they did at boarding-houses, habitual or even harsh treatment would not have escaped observation and comment." The answer to this is that Macfarland, like many another brute of his class, was studiously careful to wreak his abuse upon his wife in the privacy of their room, and in the presence of other parties to treat her with marked deference. Hundreds of wretched wives have had a similar experience. "An effort has been made," says the *Times*, "to bolster up the case by the aid of great names. Vice-President Colfax's deposition was taken, though it contained nothing competent." Mr. Colfax's deposition having been taken by the assassin's counsel, and kept out of the trial because it contained nothing to help but much to hurt their cause, it seems hard that Mrs. Richardson's friends should be accused of "seeking it to "bolster up" her case! And yet this is but a specimen of the confusion that reigns in the mind of the writer in the *Times*. Take another example, in these words: "If we justify her conduct, as so many of our journals, following the leadership of the *Tribune* and INDEPENDENT, are inclined to do, every discontented woman, who can find some Richardson of ideal excellence, will imitate her example." Now, the truth is that neither of the papers mentioned has ever justified Mrs. Macfarland in accepting or Mr. Richardson in offering her love while she was by law the wife of another. Nay, more, the parties do not justify themselves, but confess that they were in the wrong. The *Times* believes that "Richardson fell into the pit which he had digged for himself, and that he met deserved punishment," etc. A more cruel sentence was never penned. Of all who knew Mr. Richardson there is not one, who does not believe him to have been thoroughly pure, noble, and generous. He never dreamed of marrying Mrs. Macfarland until after her separation from her husband (a separation in which he had no more agency than the editor of the *Times*), and not until after he had reason to suppose that the husband had abandoned all thought of ever living with her again. We do not seek to shield him from the censure which he really deserved; we only insist that his mistake implied no impurity and no intention to wrong any one.

....The American Oriental Society met in Boston last week. It is the extremest protest that exists against an exclusive attention in education to the bread-and-butter sciences. Its members put galvanic contortions into dead languages, and wax eloquent and learned over antique seals and cylinders—Veda and Tripitaka, Zoroaster and Confucius. A Hebrew essay, papers were read on Comparative Grammars, by Professor W. D. Whitney, our leading Sanscrit scholar; on the Golden Rule of Confucius, by Ezra Abbot, LL.D., the learned assistant librarian and bibliographer of Harvard; on Greek Pronunciation in the Tenth Century, by Professor Hadley, of Yale; and on Institutions of Western Learning in the East, by his colleague, Professor D.C. Gilman; on a New Rosetta Stone, by Hon. J. D. Baldwin, of Worcester, at once member of Congress, editor, and *savan*; on the Myths of the Childhood of our Race, by Dr. Jenks; and a translation, with notes, of the ancient Monolith inscription of King Mesha, by our associate in THE INDEPENDENT, Rev. Wm. Hayes Ward. We should have expected, with the scores of theological seminaries scattered over the country, each of which has its professor of Hebrew, to find the Orientalists nearly all Hebraists. But we are informed that the five seminaries within twenty miles of Boston did not send a single representative, while those at a distance did no better; and that the language of Moses and David seemed to attract as little appreciative study as that of Elliot's Algonquin Bible. We trust our Yankee associate and his fellow-members may every year discover moulder records and find drier—and, therefore, sweeter—dust to feed upon; and that some one of them may be able to present at the next meeting a pair of the worn and clouted Gibeonite shoes that deceived Joshua, and read a paper on the name of the maker still legible on them in Canaanitish scratches.

....The Congregational Union of England and Wales resembles in little but its name our American Congregational Union. Ours is but a society to aid in building churches. Theirs is the grand General Association of the Kingdom. Ours provides once a year a social meeting, to which speakers of other denominations are invited. Theirs is a grand, imposing, deliberative body. At the meeting held in London, May 11th, this official representative body did itself honor by inviting Babu Keshub Chundor Sen, the Indian reformer and deist, to make an address. He was introduced by Dr. Mullens, secretary of the London Missionary Society, and his admirable speech secured the sympathy and the prayers for which he pleaded. Referring to a remark which he had overheard, that he had fallen into the hands of the Unitarians, he said he was willing to learn from any sect, and hoped the time was coming when sectarianism would cease. We heard our Congregational Union soundly rebuked last year for its relaxed gravity, and compared unfavorably with its English namesake. Will the critics now be satisfied with its relaxed orthodoxy, if next year Dr. Bellows, or Chapin, or other earnest Christian men, who are at least as far advanced as this Brahma leader, should be invited to speak in the Academy of Music?

....One would think, to judge from the quality of most of our Sunday school literature, that nothing was written so poor but it was held worthy of publication. "Throw mint-tenths of them out of the window" was the answer made by a teacher when asked the best way to distribute Sunday school books. And yet, with respectable houses, even here, as in any other branch of literature, scarce one author in ten succeeds in reaching the honors of the printing-press. Before the chambers of most of these female writers of juvenile fiction there sits, crosslegged, an envious Juno, in the shape of an unfeeling publisher, forbidding the birth. Some time ago, Henry Hoyt, of Boston, offered a prize of $600 for the best Sunday school book. Last week he had received over *three hundred* manuscripts. Nineteen-twentieths of them are in female hand-writing; and they have come not merely from New England, but from Kentucky, Tennessee, and Texas. The literary contagion has spread over the country. No doubt a hundred or two of the anxious authors will read these lines. Would that we could encourage them; but it is certain that Mr. Hoyt would not accept more than one manuscript in twenty-five, even as a gift.

....The need of something in this country like Pastor Fliedner's institution for the training of deaconesses at Kaiserswerth, has long been felt. Of course, there is some danger in all attempts to adapt European methods to American society; but our society is fast becoming European. Women who intend to devote themselves to Bible reading, to city mission work of any kind, to foreign mission work, to labor among fallen women, or degraded children, to hospital nursing and to that other form of nursing, in the homes of the poor, that is so constant a necessity in city mission work, should certainly have some special training, and for this there must be a special institution. We are glad to learn that Christian ladies in this city have provided such a Home, at 315 Second Avenue, and that it is now open to receive such as desire to consecrate themselves to such holy work. The course of training is to last not less than one year, and includes Bible study, lectures on mission work, and, above all, an actual apprenticeship, under competent city missionaries, in visiting the poor. Those intending to devote themselves to foreign missions are also provided with medical instruction. We hope that all will receive medical training enough for nurses.

....The heats of summer are now at hand, and many residents of the city are beginning to ask, Where shall we go with our families for pure air, wholesome food, and fine scenery? A great multitude, of course, will rush to the White Mountains, Lake Willoughby, Lake Memphremagog, Montreal, Quebec, Mount Mansfield, etc. We shall do this class a great favor by informing them that, by taking steamer at Peck Slip for New Haven, at 11 o'clock P. M., they may, after a refreshing night's rest, take a special train at 5:30 A. M. for the North; and, passing through the delightful scenery of the Valley of the Connecticut, reach Hartford and Springfield before business hours, or Burlington, Mount Mansfield, Montreal, the White Mountains, or Lake Memphremagog before bed-time. This is a great improvement on the arrangements of former years; and it will be welcomed by those who like to go long distances in the shortest possible time, and without incurring the necessity of stopping at hotels by the way.

....The American Baptist Publication Society goes down upon its knees to Southern brethren, assuring them that they need not fear that books sold by them will contain any offensive political allusions. But most of the Southern Baptists have sense enough to despise them for their truckling. There is no need of uselessly fanning the flame of old controversies, nor is there any need now of bowing down the neck and asking our Southern friends to tread on us. "Please to excuse us," says Dr. Conner, of Memphis, "from exposing you to contamination through your association with us."

....The *Advance*, which might be supposed to be eager to give its readers all the denominational news, informs them that the Congregational Union has received the $5,000 pledged to it on condition that the total receipts should reach $50,000; but, for some reason, it neglects to give the name of this generous patron of the Union. The correspondent of the *Congregationalist* was even more reticent on this point. N. B.—The *Advance* will please be informed that the publisher of THE INDEPENDENT will not be aware, till he sees it in print, of any reference in these columns to this matter.

....Dr. Spear's sermon on "The Bible in Public Schools," preached to his own congregation, in Brooklyn, April 24th, and noticed by us immediately afterward, comes to us from the press of Wm. C. Martin, 111 John street. It is published at the request of Hon. J. S. T. Stranahan and eleven other trustees of Dr. Spear's congregation, and deserves the widest possible circulation. Dr. Spear has gone to the bottom of the question which he discusses, and planted himself upon principles alike comprehensive and invulnerable.

—The *Vermont Chronicle* prints a mutilated copy of Mr. Oliver Johnson's letter to Mrs. Macfarland, and, concealing from its readers the circumstances under which it was written, makes it a subject for disparaging comment. "The reverent character and devout piety" of the *Chronicle* are evidently not sufficient to restrain it from acts of meanness which every honorable mind must abhor.

Personal.

THE ever-brightening memory of Margaret Fuller Ossoli was celebrated on the occasion of her sixtieth birthday by the New England Woman's Club. No guests were invited except friends of Margaret Fuller's, and the loving words of enthusiastic praise were from James Freeman Clarke, Dr. Hedge, Rev. W. H. Channing, Col. Higginson, Elizabeth Peabody, Mrs. Howe, and other friends of the illustrious woman. Margaret Fuller's fame is like that of an orator—it lives rather in the memory of a wonderful personality than in the immortality of any product of her pen. She was so much more than her writings that it is only through her friends that we can really know her. Dr. Hedge said that she was pre-eminently a critic, that she understood the highest minds and sat in judgment on them as a peer. The most touching words were those of Rev. W. H. Channing, who spoke beautifully of that great experience which came to her when she was 31, "which more orthodox persons might call the new birth," and described her as the most devoutly religious person that he ever knew. Thus do we all, whether orthodox or heterodox, who come into "the Kingdom of Heaven" pass in some form through the gateway of a renewed life; and he who will rise highest must consecrate his life, as Margaret Fuller did, to others.

....The following note corrects a blunder of the types by which our notice of the death of Dr. Beckwith was disfigured:

TO THE EDITOR OF THE INDEPENDENT:

In your notice of Dr. Beckwith, you speak of "William *Judd*," the "Apostle of Peace," as the predecessor of Dr. B. in the office of corresponding secretary of the American Peace Society. You meant William *Ladd*, of Minot, Maine, whom I once heard remark that he was so full of the subject of Peace that, like a barrel of cider, you might tap him at any point and he would run peace. Cider in that day was a common drink, whatever the personal habits of "Father Ladd"; and most people were so ignorant of its effects as to be unaware that it was the greatest fomenter of strife and disturber of peace of any cause known. "Glory to God in the highest, and on earth peace, good-will toward men." But that blessed era will never dawn until cider and all other intoxicating drinks shall have been utterly prohibited and entirely disused. S.

....Rev. F. E. Abbot, of Toledo, O., sends us the following note:

TOLEDO, O., May 19th, 1870.

EDITOR OF THE INDEPENDENT:

Dear Sir:—In your paper of this date, I see my name mentioned as member of a committee, appointed by the Union Woman Suffrage Association, to attend the annual meeting of the American Woman Suffrage Association, in November, in order to effect a union of the two societies.

Not being a member of either association, I must ask leave very respectfully to decline this service; and you will oblige me by printing this note in your columns. But I shall rejoice if the existing associations can be united on a perfectly just and equitable basis, and trust that, whether united or single, they may speedily accomplish the reform to which they are devoted.

Very truly yours,
FRANCIS E. ABBOT.

....A paragraph is going the rounds of the press, in which the murderer of Mr. Richardson is referred to as authority for the statement that his former wife's literary efforts were poor in quality, and that for what she has written for this paper she was only paid $10! The fact is that Mrs. Richardson (formerly Mrs. Mcfarland) has received a liberal price, amounting to some hundreds of dollars, for no less than twenty-five articles printed in THE INDEPENDENT; and they were so good that we mean to have more of the same sort as soon as Mrs. R.'s health will permit her to resume the use of her pen. She was also well paid for her excellent contributions to the *Atlantic*, the *Riverside*, and the *Little Corporal*. If anything were wanting to prove the truthfulness of her story, it would be amply supplied by the vindictive attempt of Mcfarland to disparage her intellectual ability. In the words of the Chicago *Post*: "Fond husband! noble protector! Brave champion of a wife's honor!"

....Dr. Philip Schaff has been elected professor in Union Theological Seminary, in this city. Though hitherto connected with the (German) Reformed Church, he will make an equally good Presbyterian.

....The Cable informs us of the death of Mark Lemon, for thirty years one of the editors of *Punch*, a man of wit and fine social qualities, and very popular with his guild.

New York and Vicinity.

A SOMEWHAT important gathering of the friends of humanity and justice toward the Indian was held in this city, on the 18th, at the Cooper Institute. The assembly was not large; but it embraced delegates from several states and cities, and some Indians of the Cherokee and Creek tribes, and it was addressed through letters by several of the long-known and tried friends of humanity. Among these were William Lloyd Garrison and Wendell Phillips, who both denounced the criminal unfaithfulness of our Government and people to their engagements with the Indian. It appears from the statements and resolutions of the convention that we are threatened with an Indian war simply because Congress will not consent to discharge the obligations imposed by the treaties made by the Peace Commission in 1867; and the convention earnestly calls upon our National Legislature to fulfill those obligations. The treaties, too, with the tribes of the Indian Territory, so called, are in very important respects disregarded. Col. Downing, a full-blooded Cherokee chief, made a speech in broken English, claiming justice and the faith of treaties, against a reckless bill now in Congress, which violates the treaty pledge of 1862 for a legislative council of the Indians themselves, and attempts to impose a territorial government upon them. The effect of this, he declared, would be to overwhelm the nascent civilization of the Indians by an avalanche of reckless white settlers, who would seize on every acre of their lands, and deluge a state, now free from that curse, with whisky. Secretary Cox, of the Interior Department, urged a more effectual co-operation with the President in his peace policy toward the Indians, and a much more enlarged effort to supply them with the moral agencies on which their civilization must depend. On the whole, the convention will do good. We hope it may stimulate our political men at Washington to wipe out the blot which stains our national honor, and stimulate the people to larger efforts to instruct and elevate this wronged and injured race.

Religious Intelligence.

A COMMUNICATION in another column gives information in reference to the Presbyterian General Assembly. The most important proceedings thus far are the report of the committee on reconstruction, which proposes new synodical boundaries, but leaves the division of presbyteries to the synods concerned, and which yields its preference for synodical representation in the General Assembly, because it is evident that the presbyteries are not yet educated up to the point of gracefully yielding to the synods their rights of representation. They allow one representative, who shall be pastor or elder in alternate years, to all presbyteries having not more than 20 members, and an additional representative for every additional 20 ministers. They also recommend that there be no appeal from and exemption in cases of heterodoxy and of heresy. Two New School seminaries, Union and Auburn, have offered to the General Assembly the privilege of confirming or rejecting the nomination of those who are elected as professors by the trustees.

....Archbishop Trench, of Dublin, represents the extreme of Broad Churchism and of intolerance toward Dissenters. He thinks it wrong to allow Churchmen to attend a Dissenting chapel, and yet he allows prayers for the dead. A late book which received his sanction, called "Short Prayers for those who have Little Time to Pray," supports the Real Presence, Priestly

Publisher's Department.

THE MUTUAL LIFE INSURANCE CO. OF NEW YORK.

INTERESTING CORRESPONDENCE.

BOSTON, May 16, 1870.

J. W. McCulloh, Esq., New York:

Dear Sir:—Learning that you were appointed by the Legislature of your State to make an examination into the affairs of the "Mutual Life Insurance Company of New York," in regard more particularly to "certain charges preferred by you and others against the officers of the Company," and that you have now completed your investigation and are ready to make your report, we, as policyholders in the Company, of this city, respectfully request you to meet us and others interested in this matter at the rooms of the Board of Trade, Thursday afternoon, at 3 o'clock, that such action may be taken by us as the occasion may seem to require.

Your obedient servants,

GEO. D. BALDWIN,	EDWARD W. KINSLEY,
GEO. D. WISE,	HENRY W. FRENCH,
P. G. PORTER,	JAS. H. FREELAND,
CHAS. H. SHAPLEIGH,	B. F. ROLLINS,
CYRUS DUPEE,	CHAS. H. ALLEN,
JAMES W. HAYWARD,	AMORY LELAND,
A. B. BUTTERFIELD,	F. A. FOSTER,
ALDEN SPEARE,	JNO. S. SHEPARD,
SAM'L MANSUR,	WILLIAM HILTON,
W. F. POOLE,	FRANK SNOW,
JNO. H. POOLE,	NATA'L G. CHAPIN,
AUGUSTUS TOWNE,	GEO. F. FISHER,
BARNEY S. SNOW,	L. A. WRIGHT.

NEW YORK, May 17th, 1870.

Gentlemen:—I will cheerfully comply with your request, and meet you on Thursday. J. W. McCULLOH.

BOSTON, MASS., May 18th, 1870.

To George W. Miller, Insurance Superintendent of the State of New York.

J. W. McCulloh represents that he was appointed by the Legislature of New York to examine the affairs of the Mutual Life Insurance Company of New York, and that he has made many charges against the officers of that company, all of which have been sustained by you. Is this true? Have the officers, or any of them, committed any wrong or breach of trust? What is the result of your examination? A public meeting of policyholders is called to meet here Thursday, which McCulloch proposes to address. In your opinion, after the investigation you have made, is there anything in the conduct of the officers of the Company which should forfeit the confidence of the policyholders in them? Answer by telegram, and also by to-day's mail.

GEORGE C. RICHARDSON.

NEW YORK, May 18th, 1870.

George C. Richardson, Esq., Boston, Mass.:

Your dispatch received. J. W. McCulloh was not appointed by the Legislature of this State to examine the affairs of the Mutual Life Insurance Company of New York. He was allowed by the Investigating Committee of the Assembly to attend, and, with my consent and the consent of the Company, he did attend and participate in an examination which I have been making. All charges made by Mr. McCulloh or others were fully investigated. The examination has been thorough. The charges of breach of trust and mismanagement have not, in my opinion, been established. Nothing has been shown which should forfeit or impair the confidence of the policyholders or public in the Company or its management. My examination has satisfied me that the Company has been managed with peculiar ability and integrity, and that its condition is eminently sound. I shall publish an official report soon.

GEO. W. MILLER,
Superintendent of the Insurance Department of the State of New York.

DO NOT USE CRACKED DISHES.

THERE is trouble often attendant upon badly cracked dishes; such dishes absorb oils or fats from the different kinds of food placed upon them. These fats soon decompose in the pores of the dish, and no amount of cleansing can remove the nauseating and poisonous deposit. Such dishes are filthy and unfit for use. The peculiarly unpleasant taste sometimes noticed upon pie-crust is caused by their being baked upon old, cracked dishes, from which the rancid fat from previous bakings has been absorbed.

Dr. S. Dana Hayes, State Assayer of Massachusetts, has written a letter to the Meriden Britannia Co., West Meriden, Conn., highly recommending the new metallic porcelain linings, as being entirely free from anything poisonous or injurious. They are becoming popular for baking dishes, as well as for silver-plated porcelain-lined Ice Pitchers, which have become so celebrated. The public health would be improved if these were more universally used, in place of the old metal lining for ice pitchers and crockery dishes for baking, which we are glad to know are fast becoming relics of the past. They are for sale to the trade by the Meriden Britannia Co., 199 Broadway, and by dealers generally.

From using the above in our own family we can recommend them as superior to anything for ice pitchers and baking-dishes heretofore offered.

WAYNE COUNTY BONDS.

THESE are *Seven* per cent. 20-year Bonds, issued to aid in the construction of the Illinois Southeastern Railroad.

This road runs through the counties of Gallatin, White, Wayne, and others among the richest in agricultural resources to be found in the Garden State of the country.

The Company was duly organized under special act of the legislature, which gave full authority to these counties to subscribe to the capital stock of the Company and issue bonds in payment thereof.

This act also virtually makes the Bonds thus issued *obligations of the state*, by providing revenue to meet the interest and pay the principal, in case they were not otherwise met, this fully guaranteeing their payment; and, as the law is both clear and imperative, we have no hesitation in commending this as a safe and reliable security.

Further information from Gilman, Son & Co., the well-known bankers, of 47 Exchange Place, N. Y.

CHAMBERS' PIANOS.

CHAMBERS is one of the oldest and best piano makers in this country. His instruments are used by many of our leading amateur musicians and families and are highly appreciated. They are rich, mellow, and powerful in tone, and peculiarly adapted to accompany the human voice, which we think is the best recommendation for a piano. They are sold at prices within the reach of all and warranted to give satisfaction. See advertisement, in another column.

HERALD OF HEALTH.

EVERY subscriber to THE INDEPENDENT can have a sample copy of *The Herald of Health* free, by sending his name to the Publishers, Wood & Holbrook, 15 Laight street, New York.

DRS. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, N. Y., for Lung, Female, and Chronic Diseases, is indorsed by the first names of the country. For the advantages send for a circular.

SWISS CARVED GOODS.

The Swiss M'f'g Co., 36 East 14th St., cor. University Place.

INVESTING MONEY.

SPECIAL attention is invited to the advertisements of Fisk & Hatch, Jay Cooke & Co., George Opdyke & Co., Wm. P. Converse & Co., Utley & Dougherty, Hatch & Foote, White, Morris & Co., Condict & Co., Caldwell & Co., Turner Brothers, Albert H. Nicolay, Lawrence Bros. & Co., Henry Clews & Co., Gwynne, Johnson & Day, Luther Kountze, Gilman, Son & Co., and others, who offer first-class railroad bonds, etc., for sale. Thousands are now selling Governments and other stocks, and converting the proceeds into good *first mortgage* railroad bonds.

Our subscribers will please understand that they can send money, government bonds, or any kind of securities to this office, to be converted into any stocks or railroad bonds *advertised in* THE INDEPENDENT. No charge whatever will be made for our services. In most cases we can obtain a *better price* for securities to be thus exchanged than if sent direct to a broker or banker, besides saving broker's commission. This offer is made only to our subscribers, who oftentimes neglect to make investments simply because they fear to make a remittance to an unknown party. In all cases explicit directions must be given. Address HENRY C. BOWEN, Publisher of THE INDEPENDENT, 3 Park Place, New York.

ADVERTISING.

THE unprecedented pressure on our advertising columns makes it necessary for us to say that, in order to do full justice to our patrons, we must ask that their favors be sent to us as early as Friday evening for the *inside* of the paper (for the following week), and by Monday evening for the *outside* of the paper. Nothing whatever can be received, hereafter, for any part of the paper, later than 10 o'clock Tuesday morning.

There is always a very great demand for advertising space in our illustrated issue, the first week in the month. We have already engagements made for nearly all the room we can spare in our first of June number. Those who desire space in that issue should act immediately. First come first served.

We are now planning to furnish to our hundreds of thousands of readers in our next illustrated sheet for June a more attractive paper, if possible, than ever was seen before in America—attractive in names, talent, illustrations, variety, and richness in every department.

EUREKA COFFEE POT.

THIS most useful article of the culinary department is constantly growing in favor wherever used. We use it, and would not be without one; and advise all who like a good cup of coffee to procure this economical and useful appliance at once. Principal office 581 Broadway, N. Y.

CLOTHES WRINGERS.

We will give the "Reliance Wringer" (cash price $9) to any person who will send us the names of four new subscribers, with the money, $10; or who will renew their own subscription for four years in advance, and pay us $10.

THE attention of musical students is called to the advertisement in another column of the "Normal Musical Institute" to be held in South Bend, Ind., this summer.

THE ADVANCE.

THE *Advance* will be sent to new subscribers from June to January for one dollar. An opportunity is thus given to every one to judge for himself of its merits or demerits. Address THE ADVANCE Co., *Chicago.*

DIED.

DICKINSON.—In Fairport, N. Y., May 14th, Mr. Charles H. Dickinson, aged sixty-nine years.

Christ in his active, simple, and systematic habits, untiring in industry, and of a retiring nature, Mr. Dickinson was a model for young men looking forward to a business life.

A merchant of the highest habits and character for capital, he early accumulated a fortune. Having retired from business, his active spirit sought literature, and found a ready field in the practical sciences as well as the current literature of the day.

As a Christian and moralist his sympathies were always on the side of the weak, and he was not afraid to speak and vindicate the reformers of that day, hence on the subject of temperance and slavery he had a variety of labor which it is believed has surpassed to the land.

His closing days were spent in the midst of his family, his course was even and continued. Thoughts of death were familiar to him, and if in any thing he was anxious at his retiring manner, it was in expressed joy at going away to be with Christ.

His principle bequest to benevolent objects was to an institution of learning which it is believed has suffered more and done more for reform than any living institution in the land. J.

BUSINESS NOTICES.

WILLIMANTIC LINEN CO.'S

TOP LABEL. WILLIMANTIC LINEN CO. 30 — New SIX Cord — BOTTOM LABEL. SUPERIOR SIX CORD MACHINE THREAD.

SOFT FINISH SPOOL COTTON.

A Thread, as will be seen from the following certificates,

PARTICULARLY ADAPTED TO SEWING MACHINES.

Office of Wheeler & Wilson Sewing Machine Company, 625 Broadway, New York, March 1st, 1870.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any other in the market, and warmly recommend it to the agents, purchasers, and users of the Wheeler & Wilson and other Sewing Machines.

WHEELER & WILSON SEWING MACHINE CO.

Weed Sewing Machine Company,

HARTFORD, August 29th, 1868.

WILLIMANTIC LINEN CO.—GENTS:—During the last six months we have thoroughly tested your Superior Six Cord Sewing Machine Thread in various ways—using it in "running in," and inspecting our Machines at the Factory, displaying Machines to customers, and doing all kinds of sewing at our offices; supplying the demands from our wholesale and retail trade; in short, using and placing it in every respect, and we consequently and make you this acknowledgment and note pleasure in saying that we neither expect nor desire to find its superior, as that which you furnish us answers every want, whether for strength, smoothness, or uniformity.

Yours, very respectfully, S. L. CLARK, Sec'y.

Office of the Florence Sewing Machine Company,

FLORENCE, Mass., January 15th, 1870.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any similar thread in the market, and warmly recommend it the agents, purchasers, and users of the Florence and other Sewing Machines.

FLORENCE SEWING MACHINE CO.

Office of TRACY & BILL, Importers and Manufacturers of Machine Folded Steam Pressed Shirt Fronts, 326 Broadway, New York, September 10th, 1868.

Messrs. GEO. S. MOULTON & Co., *Agents Willimantic Linen Co.*—GENTS:—We have given your Six Cord Sewing Machine Thread a thorough trial on our STEAM POWER SEWING MACHINES, and the strongest test a Thread can be put to), and it runs to our entire satisfaction. In our estimation, it possesses all the qualities of a perfect Six Cord Thread. Respectfully yours, TRACY & BILL.

GEO. S. MOULTON & CO., 101 Chambers St., SOLE AGENTS IN NEW YORK.

$500,000 WORTH AT Gold Prices.—Another great reduction in the prices of English Brussels Carpets, at 25 to 40 per yard; elegant Three-ply Carpets, at 90 cts. per yard; Ingrain Carpets, Woolen, 50 cts., 75 cts., to $1 per yard; 1,000 pieces White and Check Matting, 20 cts. per yard; Oil Cloths 40 cts. to 75 cts. and 80 cts. per yard, all widths. At HIRAM ANDERSON'S, No. 99 Bowery.

U.S. Trust Company

49 WALL STREET,

FIRST FLOOR

Capital and Surplus - - - $2,000,000.

INTEREST ALLOWED ON DEPOSITS.

which may be made and withdrawn at any time, and will be entitled to interest for the whole time they may remain with the Company.

JOHN A. STEWART, President.

WILLIAM H. MACY, } Vice-Presidents.
JOHN J. CISCO, }

TRUSTEES

PETER COOPER, R. R. ARNOLD, MOSES PHELPS, SAMUEL MILLER, JAMES SUYDAM, THOMAS SLOOMB, WINFIELD S. KNAPP, A. J. PHELPS, H. WHEELWRIGHT, CYRUS CURTISS, AUGUSTUS TOWNE, WILLIAM TUCKER, WILLIAM E. DODGE, EDWIN D. MORGAN, CLINTON GILBERT, JOHN JACOB ASTOR Jr., DANIEL D. LORD, EDWARD JONES, GEORGE T. ADEE, SAMUEL SLOAN, JAMES LOW, SAMUEL NELSON, ERASTUS CORNING, JAMES S. SEYMOUR, JOHN CASWELL.

WILLIAM DARROW, Secretary.

John J. Cisco & Son,

BANKERS,

No. 59 Wall st. New York,

(Drown Brothers & Co.'s Building.)

RECEIVE MONEY ON DEPOSIT, IN GOLD, COIN, OR CURRENCY, and allow interest at the rate of four per cent. per annum on daily balances, subject to check at sight.

Issue Certificates of Deposit, bearing *four per cent.* interest, payable on demand

Execute prompt orders for the purchase and sale of Gold.

Buy and Sell Government and other Securities on commission.

Make collections on all parts of the United States and Canada.

7 PER CENT. GOLD LOAN

(FREE OF U. S. TAX)

OF THE

Burlington, Cedar Rapids, and Minnesota Railroad Co.'s

FIRST MORTGAGE

50-Year Convertible Bonds.

A LIMITED QUANTITY FOR SALE

At 90 and Accrued Interest.

INTEREST PAYABLE MAY AND NOVEMBER.

J. EDGAR THOMSON, } Trustees.
CHARLES L. FROST. }

The greater part of the road is already completed, and shows large earnings, and the balance of the work is rapidly progressing.

We unhesitatingly recommend these Bonds as the safest and best investment in the market.

U. S. Five-twenties, at current prices only, return five per cent. interest, while these pay eight and one-quarter per cent. in Gold; and we regard the security equally good.

HENRY CLEWS & CO.,
BANKERS,
32 Wall St., N. Y.

First Mortgage 7 Per Cent.

GOLD BONDS

OF THE

CENTRAL RAILROAD OF IOWA

AT 95, FREE FROM TAX.

After a full examination, we have accepted an Agency for the Sale of the above First Mortgage Bonds, and desire to recommend them to our customers AS A THOROUGHLY SAFE AS WELL AS PROFITABLE INVESTMENT.

WE BELIEVE THERE WILL BENO MORE FAVORABLE TIME TO SELL GOVERNMENTS AND BUY REALLY FIRST CLASS RAILROAD SECURITIES—SUCH AS THESE—THAN THE PRESENT.

Jay Cooke & Co.,

No. 20 WALL STREET, N. Y.

LAWRENCE BROS. & CO.,
BANKERS,
No. 16 WALL STREET, N. Y.

THE DYING BODY

SUPPLIED WITH THE VIGOR OF LIFE!

THROUGH

DR. RADWAY'S

SARSAPARILLIAN RESOLVENT.

A small atom of vaccine matter is sufficient to charge the system of the most robust and weighty body against Small-Pox. This potent power is secured through the blood. In every drop of DR. RADWAY'S SARSAPARILLIAN RESOLVENT there are concentrated the nourishing, strengthening, and purifying properties that will secure to every human being pure, rich, strong, and healthy blood.

If the blood can be charged with vaccine matter in atomic proportions, that reproduces on the part of the body inoculated a poison of such virulence that an atom will charge an ordinary body containing 140 pounds of blood, is it not reasonable that a remedial agent like RADWAY'S SARSAPARILLIAN RESOLVENT, made from the most healing, purifying, strengthening extracts from the vegetable kingdom of known medicinal qualities, and combined together by the highest chemical skill, and the medicinal properties of these substances obtained under a process that secures only the active properties of the substances used, should have equally as potent power for cleansing, purifying, enriching, and strengthening the blood?

Every drop of the SARSAPARILLIAN RESOLVENT communicates through the Blood, Sweat, Urine, and other fluids and juices of the system *the vigor of life*, for it repairs the wastes of the body with new and sound material. The SARSAPARILLIAN RESOLVENT possesses *tissue making* and *flesh making* elements and supplies the system with any deficiency of *Caloric* or *heat-making constituents*. No matter how deeply seated or engrafted in the tissues, cartilages, glands, organs, or bones disease and corruption may be, the influence of this powerful agent on the blood and other fluids that supply the living body with results will so change the system with such constituents as to *resolve* and exterminate the *dead* and *decomposing matter*, and supply its place with *sound* and *living structure*, nourished by rich, pure, and strong blood.

By the chemical action by which the SARSAPARILLIAN RESOLVENT has on the substances taken into the stomach during its process of digestion into Chyme and Chyle, before it is made blood, as well as the nourishing constituents it converts into blood, and its specific action when entering the circulation, it exterminates every atom of virus from the blood, and *resolves away all deposits of disease*, whether caused by the action of some specific poison or virulent disease, or Mercury, Corrosive Sublimate, Calomel, that may have accumulated in the bones, tissues, cartilages, or joints, or from some *transmitted family complaint* that may have run through half a dozen generations.

Scrofula, Consumption, Glandular disease, Ulcers in the throat, Mouth, Tumors, Nodes in the Glands, and other parts of the system, Sore Eyes, Strumorous discharges from the Ears, and the worst forms of Skin diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erusipelas, Acne, Black Spots, Worms in the Flesh, Tumors, Cancers in the Womb, and all weakening and painful discharges, Night Sweats, and all wastes of the life principle, are within the curative range of this wonder of Modern Chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them.

If the patient, daily becoming reduced by the wastes and decomposition that is continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood—and this the SARSAPARILLIAN will and does secure—a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Not only does the SARSAPARILLIAN RESOLVENT excel all known remedial agents in the cure of Chronic Scrofulous, Constitutional, Skin, and Syphiloid diseases; but it is the only positive cure for Kidney, Bladder, Urinary and Womb diseases, Gravel, Diabetes, Dropsy, Stoppage of Water, Incontinence of Urine, Bright's Disease, Albuminuria, and in all cases where there are brick-dust deposits, or the water is thick, cloudy, mixed with substances like the white of an egg, or threads like white silk, or there is a morbid, dark, bilious appearance and white bone-dust deposits, and when there is burning sensation, and pain in the Small of the Back along the Loins.

In all these conditions Radway's Sarsaparillian Resolvent, aided by the application of Radway's Ready Relief to the Spine and Small of the Back, and the Pills regulated with one or two of RADWAY'S REGULATING PILLS per day, will soon make a complete cure, and in a few days the patient will be enabled to hold and discharge urine without pain, and the Urine will be restored to its natural color.

Price one dollar per bottle, or 6 bottles for $5. Sold by Druggists.

Read FALSE AND TRUE. Send one letter-stamp to Radway & Co., No. 87 Maiden Lane, New York. Information worth thousands will be sent you.

Sold by Druggists.

Lockwood & Co.,

BANKERS,

94 BROADWAY,

TRANSACT A

GENERAL BANKING BUSINESS,

INCLUDING THE PURCHASE AND SALE ON COMMISSION OF

GOVERNMENT and RAILROAD BONDS, STOCKS, and other SECURITIES.

ST. LOUIS & ST. JOSEPH

RAILROAD

FIRST MORTGAGE BONDS.

PRINCIPAL AND INTEREST PAYABLE IN GOLD

This Road, lying within the prosperous **State of Missouri,** is 72½ miles long, and extends from the **City of St. Joseph** to the **City of Lexington,** there **connecting** with the **North Missouri Railroad,** and forming a very direct line to St. Louis.

At St. Joseph it connects with the different railways from the **North** and **West,** all of which are tributary, and will seek transportation over this road for their **St. Louis freight and passengers.**

It is the link which completes a very important and direct **through line from St. Louis to Omaha.**

It traverses the populous and wealthy **counties of Buchanan, Clinton, Clay,** and **Ray,** and **opens up** the large **coalfields** of that region.

Sixty-five miles are completed, equipped, and in operation. The material for the remaining 7½ miles is on the ground, and **the entire road** will be in **operation** in a **few weeks.**

This road has been built slowly, and in a very substantial manner. The Board of Directors embraces some of the oldest and most responsible business men of St. Joseph, Plattsburgh, and other places on the line of the road.

The entire issue of Bonds is only $1,000,000, or $13,841 per mile.

The Bonds are **payable in Gold,** 25 years from their date, in New York.

They bear **6 per cent. annual interest in Gold,** free of Government tax. Coupons payable May and November, at the Farmers' Loan and Trust Company, in New York.

Only $300,000 remain unsold.

They are offered at 82 and accrued interest added in currency.

Government Bonds and other securities taken in exchange at full market rates.

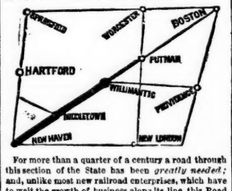
BANKING HOUSE
OF
Luther Kountze,
52 WALL STREET, NEW YORK.

FREE FROM ALL TAXES.

FIRST MORTGAGE SEVEN PER CENT. BONDS, TWENTY YEARS TO RUN, Interest payable in New York, on the 1st of May and November, free from all State, Local, and U. S. Taxes, at Par and Interest.

THE ROAD.—THE NEW HAVEN, MIDDLETOWN, AND WILLIMANTIC RAILROAD of Connecticut is the FINAL LINK in the GRAND AIR-LINE ROUTE between NEW YORK and BOSTON, 32 miles in length, running from New Haven to Willimantic, passing through Middletown about midway, and will be *over 20 miles shorter* than the present most popular route.

The position of the Road, as compared with the old lines, which were built with a view of connecting different cities, rather than to form a direct through route, is shown by the following diagram:



For more than a quarter of a century a road through this section of the State has been *greatly needed;* and, unlike most new railroad enterprises, which have to wait the growth of business along its line, this Road will *find a large established local trade awaiting its completion.*

In regard to the through trade, a single glance at the map is more convincing than any argument can be as to the important fact that this route, being the shortest, and affording so great a saving in time, must ultimately be the chief thoroughfare between Boston and New York.

The Bonds are issued *only as the work progresses,* and for but *one-half of the actual cash expenditures* on the Road. They are secured by a *First Mortgage on all* the property of the Company of whatever kind. The State of Connecticut is made *Trustee* for the bondholders, and every *Bond* must be issued *from* the office of and be *countersigned by the Comptroller.* They are issued in denominations of $500 and $1,000; and may, at the option of the holder, be *registered.* They are, by an Act of the Legislature of Connecticut, made exempt from all state and local taxes, and are also free from income tax. The average tax in Connecticut is about *two per cent.,* while the revenue tax is now 5 per cent., which, added to the interest, makes the Bond equal to one paying *nine and one-half per cent.*

The security is beyond question, the interest is liberal, while the tax exemption feature renders them the *most desirable Bond in the market for investors residing in Connecticut.*

All classes of Securities received at full market rates, and Bonds returned without expense.

Full information furnished on application to any of the Banks or Bankers in the State, or by sending direct to ourselves.

Hatch & Foote,

BANKERS

AND

Dealers in Government Securities,

No. 12 WALL STREET.

EIGHT PER CENT. GOLD

FIRST MORTGAGE BONDS

OF THE ISSUE OF

$1,500,000,

BY THE

ST. JOSEPH

AND

DENVER CITY

Railroad Company.

In denominations of **$1,000** and **$500,** coupon or registered, with interest at Eight per cent. per annum, payable 15th February and August, in **GOLD,** free of United States Taxes, in New York or Europe. The Bonds have thirty years to run, payable in New York, in **GOLD.** Trustees, Farmers' Loan and Trust Company of New York. The mortgage, which secures these Bonds is at the rate of $13,300 per mile; covers a completed road for every Bond issued, and is a first and **ONLY** mortgage. This line, connecting St. Joseph with Fort Kearney, will make a short and through route to California.

The Company have a Capital

Stock of	$10,000,000
Congress of 1,600,000 acres, valued, at the lowest estimate, at	4,000,000
First Mortgage Bonds	1,500,000
Total	$15,500,000

Total length of road, **271** miles; distance included in this Mortgage, **111** miles; price, **27 1-2** and accrued interest, **IN CURRENCY.** Can be obtained from the undersigned. Also pamphlets, maps, and information relating thereto. These Bonds, being so well secured and yielding a large income, are desirable to parties seeking safe and lucrative investments. We recommend them with entire confidence.

W. P. CONVERSE & CO.,
COMMERCIAL AGENTS,
No. 54 Pine Street, New York.
TANNER & CO.,
FISCAL AGENTS,
No. 49 Wall Street, New York.

BANKING HOUSE OF
GWYNNE, JOHNSON & DAY,
No. 16 Wall st., New York.

Special attention given to the negotiation of Corporate Loans, such as first-class City and County Bonds, and Bonds of Railroads under course of construction. Gold, Governments, and other Securities bought and sold on commission.

Interest allowed on deposits.

EWELL, WOOD & CO.,

BANKERS AND BROKERS,

14 AND 16 WALL STREET,

Buy and Sell Stocks, Bonds, and Gold on Commission.

B. A FAHNESTOCK'S VERMIFUGE

CAUTION.

Should occasion require you to purchase B. A. Fahnestock's Vermifuge, be particularly careful to see that the initials are *B. A.* This is the article that has been so

FAVORABLY KNOWN SINCE 1829,

and purchasers must insist on having it, if they do not wish to have an imitation forced upon them.

Schwartz & Haslett,

FORMERLY

B. A. FAHNESTOCK'S SON & CO.,

SOLE PROPRIETORS,

PITTSBURGH, PA.

HAINES BROS.,

PIANO-FORTE MANUFACTURERS,

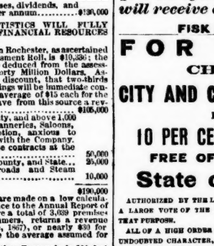
Nos. 356, 858, 360, 362, 364, 366, 368, 370, 372

Second Avenue, cor. 21st St.,

NEW YORK.

NAPOLEON J. HAINES. FRANCIS W. HAINES.

573 BROADWAY, OPPOSITE METROPOLITAN HOTEL.



573 BROADWAY, OPPOSITE METROPOLITAN HOTEL.

C. C. RICHMOND

keeps a full assortment of Ladies', Misses, and Children's Fine Gaiters, Boots, and Shoes; also Gents', Boys', and Youths' Boots and Shoes, in all the varieties of style, manufactured expressly for Spring and Summer wear; and OFFERS THEM AT GREAT REDUCTION FROM FORMER PRICES.

This is the place to get FIRST-CLASS GOODS at low prices. Call and examine the stock, and you will be satisfied. Particular attention given to measure work. Remember the Stand,

573 BROADWAY, Opposite Metropolitan Hotel.

GOLD LOAN

OF THE

ROCHESTER, N. Y., WATER WORKS COMPANY

FIRST MORTGAGE

SIX PER CENT. COUPON BONDS, $1,000 EACH.

PRINCIPAL AND INTEREST PAYABLE IN GOLD.

DUE IN 1889.

Interest Payable May and November 1st, AT UNION TRUST COMPANY, N. Y.

WE OFFER FOR SALE

$300,000, AT 80c. FLAT.

CAPITAL STOCK	$800,000
AUTHORIZED ISSUE BONDS	$800,000

We respectfully invite the attention of Capitalists and Investors to these Bonds.

SECURITY OF THE LOAN.

The entire property is mortgaged to the Union Trust Company, New York, as Trustee for the Bondholders.

The Bonds can only be issued by the Union Trust Company upon the certificate of J. C. Trautwine, Esq., a Civil Engineer, representing the interests of the present Bondholders, and approved by the Board of Directors of the Rochester W. W. Company, and Daniel Marsh, Esq., Civil Engineer for the Company, which certificate shall state that the money has been actually expended on the Works. This provision insures THAT EACH BOND REPRESENTS COMPLETED WORK.

PROSPECTS OF THE COMPANY.

Rochester and the villages of Henrietta, East Rush, and Honeoye Falls, through which the conduit pipe passes, are on limestone foundation. Consequently all wells are soon in limestone and produce hard lime-water. The water in the Genesee River, for the same reason, is hard and unfit for use. Rochester, therefore, with its 72,000 inhabitants, one of the most flourishing and thriving cities in this *is without water,* except the rain-water it procures in cisterns, and a precarious supply of hard lime-water from the wells and Genesee. The latter is expensive to obtain, and is entirely unsuitable for domestic purposes. The city is wholly unprotected in the event of fire, and the numerous factories, the Erie and New York Central Railroad repair-shops are consequently in constant and expensive to supply their boilers with lime-water, which greatly injures them. It will be seen that there is no city in the country where water is needed more, and where the facilities will so quickly take and pay for it, as Rochester. We were told by the proprietor of the Finest hotel in Rochester that it cost him $7 per day to supply his boilers with water.

The estimate rental from 30 miles of pipe in the city is..... $190,000

This estimate was carefully made and certified to by several of the leading citizens; many of whom were city officials, as believing it to be correct, and we would be pleased to show it to parties desiring to purchase the bonds.

There are now $700,000 Rents at 6 per cent., gold, say..... 60,000

Leaving for current expenses, dividends, and for the extension Works, per annum..... $130,000

THE FOLLOWING STATISTICS WILL FULLY DEMONSTRATE THE FINANCIAL RESOURCES OF THE COMPANY:

The number of dwellings in Rochester, as ascertained from the City Clerk's Assessment Roll, is 15,538; the estimated value of the same deduced from the assessment being not less than Forty Million Dollars. Assuming with a very liberal discount, that two-thirds only of this number of dwellings will be immediate consumers, and taking the low average of $15 each for the 7,000 houses supplied, we have from this source a revenue of..... $105,000

There are 50 Hotels in the city, and above 1,000 Manufactories, Mills, Tanneries, Saloons, etc.; all, without exception, anxious to make special contracts with the Company.

The annual value of these contracts as the revenue is known to be..... 50,000

Annual Rental from City, County, and State... 25,000

Annual Rental from Railroads and Steam Engines..... 10,000

$190,000

That the above estimates are made on a low calculation may be seen by reference to the Annual Report of the City of Louisville, where a total of 3,339 premises supplied, and 24,000 consumers, returns a revenue of $85,000 (Report Louisville, 1867), or nearly $30 for every dwelling, being *twice* the average assumed for Rochester.

The water at the Distributing Reservoir is 104 feet above the canal at Rochester, and 194 feet above the city at Henrietta Reservoir. The water power is in operation, and the works will be operated without any machinery more complicated than the gate or valve. The working expenses of this Company will, therefore, be limited to the cost of repairs and superintendence. With several Water Works in this state the cost of pumping the water alone is $50,000 to $75,000 per annum—an amount sufficient to pay the interest on the bonded debt of this Company. The work is unlike Railroads, requiring 65 to 80 per cent. of their earnings (even the best roads) to defray expenses, not including wear and tear and the many disasters they are subjected to.

There remains unsold of these Bonds but

$300,000.

Pamphlets, containing copies of the Company's Charter, and of the Mortgage to Union Trust Company, etc., furnished upon application.

Government Securities and Bonds, having market value, taken in exchange on Favorable terms.

Bonds sent by express to any part of the country, free of charge.

On and after the 10th of April we shall advance the price to 85 and accrued interest.

UTLEY & DOUGHERTY,

NO. 11 WALL ST. NEW YORK.

EIGHT PER CENT. BONDS

OF THE

COUNTIES OF GRUNDY AND MERCER, STATE OF MISSOURI.

Interest Payable January and July, in New York, at

NATIONAL BANK OF COMMERCE.

The remainder of these Bonds—about fifty thousand dollars of each county—have just been issued, and will be sold at 76 and accrued interest, the same price at which we readily sold previous issues—some three hundred thousand dollars.

We believe them to be the cheapest interest-paying security on the market. Entire indebtedness of each county, two hundred thousand dollars.

Further particulars furnished by application at our office.

GWYNNE, JOHNSON & DAY,

16 WALL STREET.

Vermilye & Co.,

BANKERS,

Nos. 16 & 18 Nassau st.,

Dealers in Issues of Government Securities and in Gold and Gold Coupons.

BUY AND SELL ON COMMISSION

Railway Stocks, Bonds, and Gold,

MAKING LIBERAL ADVANCES.

INTEREST ON DEPOSITS.

BOWLES BROTHERS & CO.,

PARIS, LONDON, BOSTON,

19 WILLIAM STREET, N. Y.,

ISSUE

CREDITS FOR TRAVELERS IN EUROPE.

EXCHANGE ON PARIS AND THE UNION BANK OF LONDON, IN SUMS TO SUIT.

HARVEY FISK. A. S. HATCH.

Office of FISK & HATCH,

Bankers and Dealers in Gov'nt Securities,

No. 5 Nassau Street New York.

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bankers, Corporations, and others, subject to check at sight, and allow interest on balances. We make collections on all points in the United States and Canada, and issue Certificates of Deposit available in all parts of the Union.

We buy and sell, at current rates, all classes of Government Securities, and the Bonds of the Central Pacific Railroad Company; also Gold and Silver Coin and Gold Coupons.

We buy and sell at the Stock Exchange miscellaneous Stocks and Bonds, on commission, for cash.

We offer also the United States Six-per-cent. Thirty-Year Currency Bonds, issued in aid of the Pacific Railroad, which are widely esteemed by moneyed corporations, as the longest Six-per-cent. Government Bond in the market.

Communications and inquiries by Mail or Telegraph will receive attention.

FISK & HATCH.

FOR SALE,

CHOICE

CITY AND COUNTY BONDS,

PAYING

10 PER CENT. AND OVER,

FREE OF ALL TAXES,

State of Illinois.

AUTHORIZED BY THE LEGISLATURE AND CONFIRMED BY A LARGE VOTE OF THE PEOPLE AT ELECTIONS HELD FOR THAT PURPOSE.

ALL OF A HIGH ORDER AND FIRST-CLASS SECURITIES OF UNDOUBTED CHARACTER, INTEREST AND PRINCIPAL PAYABLE IN THE CITY OF NEW YORK, SUITABLE FOR INVESTMENT, SAFE, AND PROFITABLE INVESTMENTS. FOR SALE AT A LARGE REDUCTION BELOW PAR, FOR THE PRESENT ONLY.

REAL VALUATION OF PROPERTY - - - - $41,800,000

WHOLE INDEBTEDNESS ONLY - - - - - - $650,000

GOVERNMENT SECURITIES

RECEIVED IN EXCHANGE AT THE BEST RATES, AND BONDS PURCHASED BY OUT-OF-TOWN RESIDENTS SENT BY EXPRESS FREE OF CHARGE.

TRUSTEES, EXECUTORS OF ESTATES, CAPITALISTS, AND OTHERS SEEKING RELIABLE INVESTMENTS ARE PURCHASING THESE LOANS.

ALBERT H. NICOLAY,

STOCK BROKER AND AUCTIONEER,

NO. 43 PINE STREET.

N. B.—FIRST-CLASS INVESTMENT SECURITIES, PAYING LARGE RATES OF INTEREST, A SPECIALTY WITH THIS HOUSE FOR MANY YEARS.

OBLIGATIONS OF THE STATE OF ILLINOIS.

WAYNE COUNTY TWENTY-YEAR 7 PER CENT. BONDS.

REGISTERED BY THE STATE AUDITOR.

THE PRINCIPAL AND INTEREST ARE TO BE COLLECTED AND PAID BY THE

STATE OF ILLINOIS.

THE TREASURER OF THE STATE writes as follows:

"The whole machinery for paying interest and principal of these Bonds is exactly the same provided for paying any debt of the State of Illinois.

The Six per Cent. Bonds of the State of Illinois are received at par in exchange for these Bonds.

Apply to

Gilman, Son & Co.,

47 EXCHANGE PLACE, N. Y.

A Safe Investment.

FIRST MORTGAGE BONDS

OF THE

Chicago, Cincinnati AND LOUISVILLE RAILROAD CO.

These bonds are part of the first and only issue of he Company for $1,000,000, covering its entire property, and are at the rate of $13,700 per mile. Of the whole amount $600,000 have been already placed, leaving but

$400,000 to be Sold.

They are 7 per cent. coupon bonds, due in 1909, interest payable 1st January and July in New York. The Road is in operation. It is 73 miles long, extending from La Porte on the Lake Shore and Michigan Southern, to Peru, where it connects with the Toledo, Wabash and Western and the Peru and Indianapolis Roads. It runs through

The Independent.

BENONI.

GEN. XXXV. 18.)

BY S. H. BROWNE.

The tents were pitched beneath the stately palms;
And o'er the rugged hills and sheltered vales,
Beside the pools and gushing water-brooks,
Wandered the speckled kine—a countless herd.
The princely patriarch's swart and dusky train
Of homeborn menials, hasting to and fro,
Performed their various tasks. Some of their load
Relieve the patient dromedaries; some
With kindly care the weariest one seek out,
Chafe his tired limbs, and bear him drink and food;
Till, cheered and strengthened, he is fain to rise
And crop the plenteous herbage. From the flock
Some bring the fatling for their master's meal;
While shepherd lads and dark-browed damsels milk
The ewe and goat, or fold within their robes,
With pitying caress, some nurseling kid,
O'erspent with journeying far by hill and plain.
In many a busy group, remote and nigh,
The Patriarch's numerous household stood or strayed.
But where was he, of all these goodly bands
The lord and leader? on whose lightest word
They all obsequious waited?
In the tent—
Yon tall and spacious tent, whose drapery swept
Round the low couch where dying Rachel lay!
Rachel, the beautiful, the best beloved,
The star, the sunbeam of his checkered life;
Whose steadfast love, strong-cleaving and sincere,
Through scenes of toil and treachery and strife
His spirit had upborne.
Now hope was past;
And by her side the husband knelt and gazed
Upon her brow, where Death's dread seal was set,
And into those dim eyes, where burned so late
The living light that warmed and cheered his soul.
His left hand clasped a slender, dark-haired boy,
Who hid his pensive face and dewy glance
Deep in the folds that girt his father's breast.
His right sustained with careful tenderness
A newborn babe, whose snowy swaddling-bands
Scarce trembled to the slight but healthful play
Of its young life.
In satisfaction strange,
The dying one looked up and smiled, and spake;
While the quick, laboring breath just served to bear
These broken murmurs from her faltering tongue:

"Call him Benoni,
The boy I have borne;
I leave thee the jewel
I thought to have worn—
The 'son of my sorrow'!
Ah! woe for the day—
An orphan to-morrow,
So brief is my stay!

"Then clasp him still closer,
Dear lord of my heart;
Thy love be his refuge,
His portion and part.
My soul is departing,
My vision hath gone;
I see him no longer,
My boy newly-born.

"But call him Benoni,
And sometimes relate
The story of sadness
That darkens my fate.
Yes, call him Benoni;
And God make the boy,
Though the 'son of my sorrow,'
Thy glory and joy!"

With the last accent, tremulously spoken,
The soul of that sweet sufferer had fled!
With noiseless wing its prison-bonds were broken,
And now the Patriarch stood beside his dead!

There was no moisture to his eyelash cleaving,
From his calm lip there burst nor sob nor groan;
But the lorn bosom's deep and mighty heaving
Evinced a mightier grief than tears had shown.

He raised the new-born infant, weak and wailing,
From its soft slumbers and its breathings low,
Held it aloft, with glance of faith unfailing,
And spoke with solemn utterance, grand and slow:

"It shall not be! The least shall be the greatest;
The youngest name shall most illustrious stand.
I call him Benjamin—the first, though latest—
Now and henceforth the 'son of my right hand'!"

NATIONAL PERSONALITY AND RELIGION.

BY REV. SAMUEL T. SPEAR D.D.

SOME theologians, belonging to the *realistic* school, seek to solve the problem of original sin by identifying Adam and his posterity as a sort of conglomerate personality. In this way they all acted, and they all sinned in the same first sin of Adam. They all committed it as one *Adamic Personality*. It was alike their act and Adam's act, and is imputable to them for the same reason that it is imputable to him. We believe the scriptural doctrine of original sin as a *fact* upon the authority of the Divine Word; but we have never been able to accept this *realistic* explanation of the fact itself. We think the fact better without the explanation than with it. Indeed, we are not quite sure that we even understand the explanation. It is so mystical and unsubstantial that it is very difficult to measure its meaning.

This realistic philosophy—whether borrowed from Plato, or Aristotle, or the schoolmen of the Dark Ages, we do not now decide—is by some writers applied to *nations;* and, after being assumed as a postulate invested with an axiomatic character, they then proceed to erect upon it a stately system of exegesis and syllogisms—meanwhile giving fair notice to all men that to doubt their infallibility is equivalent to a denial of the faith, if not a decree of reprobation. The theory which they present is that a nation is a positive *personality*, an essential entity by itself, in distinction from the individuals who compose it. They use the term in this sense, meaning thereby not simply a collection of individuals organized into a civil society under a government of law, but *something* which possesses personality in distinction from that of individuals. To this something they assign the attributes, the moral nature, the responsibilities, and spiritual relations that belong to individual persons. They reason about it in almost all respects just as they do about individuals. It has, or ought to have a conscience in distinction from individual consciences. It is bound to have a theology, to perform acts of worship, and sing hymns of praise, just as the individual is bound to do these things. Not to do so would be irreligion, or positive hostility to God, just as it would be in the individual. Moreover, since this personality, unlike the individual, is invested with the attributes of *government*, it is its duty, *as such*, to become a religious teacher, first having a theology for itself, and then exerting its governmental and authoritative powers to stamp it upon the people; and that, too, whether the theology be Christian, Pagan, or Mohammedan. In one word, this mysterious something must be a *theological* personality for itself and for the people, or be a sinner, chargeable with irreligion. The term *nation* is a *proper* name; and hence it would be no treason upon the theory to say: "This is Mr. Nation." And, if the question were asked as to *what* Nation, since there are many Mr. Nations, then we might say: "This is Mr. French Nation," or "This is Mr. United States of America." This, though it sounds very queerly, especially in American ears, is no burlesque of the idea, but simply giving it the full benefit of its own professed claims. If any of our readers want to see this doctrine worked up in its completest form, we recommend him to buy or borrow the treatise of Mr. Gladstone, the present prime minister of England, entitled "The State in its relations with the Church." If, having read the treatise, he wishes to see it blown up from top to bottom, we then recommend him to read Macaulay's review of it, first published in the *Edinburgh Review* for April, 1839.

Let us not deceive ourselves with mere *words*. Nothing is more treacherous than syllogisms or exegesis based on words without any corresponding facts. Give us the privilege of making the major premise, and we promise to prove to any man who should admit our major that the moon is made of green cheese. The argument would stand thus: *All luminous bodies in the heavens are made of green cheese; the moon is a luminous body in the heavens; therefore, the moon is made of green cheese.* Nothing can be more certain than this conclusion, provided the premises be true, since it exactly conforms to the general law of all reasoning.

What, then, is a nation? Dr. Webster, who as a lexicographer is very good authority, gives a nominal definition in the following words: "A body of people inhabiting the same country, or united under the same sovereign or government—as the English nation, the French nation." Let us analyze this definition. We have, first, "*people*," consisting of individuals, without whom no nation is possible. We have, secondly, a "*body*" of such people, by which Webster means, as he says when giving the definition of this word, "a collective mass, a number of individuals." We have, thirdly, this body as conjoint occupants of the same country—an idea about which there can be no difficulty. We have, finally, this body, consisting of individuals, "united under the same sovereign or government"; and hence we call it a political or civil body of people. It is not a camp-meeting, or a mass-meeting, or a mob; but a number of individuals holding civic relations to each other under law, and succeeded by others who hold the same relations. The term nation is, therefore, simply a collective designation of individuals in certain relations to each other, recognized and made effective through the forms of law. God in his Word speaks to a nation or of it by using a term applicable to the whole people, as a substitute for calling each one by name. He blesses or curses nations by blessing or cursing the people; and he does this by blessing or cursing individuals. He acts upon the whole by acting upon all its constituent parts. There is no other way in which his providence is or can be national or general. It is general only by being particular in a sufficient number of instances to make it general. National character in its last analysis resolves itself into the character of the men and women, who, taken together, make up the aggregate idea. National life is the life of the people; and this in every instance goes back to so many individual lives. National responsibility distributes itself into a congeries of individual responsibilities. There is no such thing as an *organic* virtue, or an *organic* crime, that does not locate itself at last in the character and agency of individual persons. The one or the other is organic simply as a general and somewhat permanent feature of a great number of people. It takes a murderer, at least one, and perhaps more, to commit murder. It takes a sinner to sin, as it takes a saint to be holy. All virtue and all vice must of necessity attach themselves to individual personal agencies. Here exist the faculties of a moral nature, nowhere else.

It is, indeed, surprising that intelligent men should hang a whole system of theology and biblical exegesis upon an organic personality that has no existence except in their own brains. We have no objection to their phrases considered as convenient licenses of popular rhetoric, sufficiently accurate to answer the purposes of rhetoric; but when they invest their organic, personalities, whether national, state, municipal, or corporate, with living and conscious attributes, just as if they were individual agents, and make this the key of their whole position, yea, their potential postulate which carries all before it, then Common Sense declines, and well she may, to be befooled with Platonic dreams. Then she insists upon her logical rights, and asks these abstractionists to look into the dictionary, to use words with exactitude of meaning, and not fling ideal visions into the air as if they were real things. France, for example, is a nation. Now, take away the people which compose the nation, and the several individuals that make up the people, and then please to tell how much of France will be left. Nothing remains, unless it be an *impersonal personality*. A bank corporation is one of these organic personalities; and, if we take away the corporators, what becomes of the personality? An army is a military personality, made up of so many soldiers and officers, and having no existence except in these soldiers and officers. The only personality that can ever attach to bodies of men is simply that which grows out of their *relations* to each other, on account of which relations they become bodies in distinction from miscellaneous individuals.

Assuming this point to be settled in the reader's mind, we come now to a very vital question, and that is this: *May individuals—who as such are bound to have a theology and glorify God in their bodies and spirits, which are his—unite themselves together in organizations or associations that do not include religion as one of the ends of the union, and hence do not impress a religious creed of any description upon the union?* Please to answer this question. Say *yes* or *no*. The truth certainly lies in one or the other. If we assume the answer to be negative, then its palpable falseness will appear the moment we begin to apply it. What about a business partnership that is neither Calvinistic nor Arminian, neither Christian nor anti-Christian; but simply organized to buy and sell goods? Is this lawful? What about a bank corporation, a railway company, trust companies, insurance companies, and numerous other associations organized for purely temporal purposes? Is it lawful for men to enter into such relations to each other without incorporating a theological creed into the terms of the union? Must they formally stamp the doctrine of God upon the union, or be amenable to the charge of atheism? Are we required, as moral beings and believers in the Bible, to separate ourselves from every association which, as such, does not proclaim its faith in the existence of God? Is the mere absence of religion as an acknowledged fact, and made a part of the terms of the association, a positive principle of irreligion? To say that religion or atheism is the alternative here is to get up what logicians call a *nugatory disjunctive*—one that has no sense in it. It would be like saying that President Grant will die in 1872, or butter will be worth sixty cents a pound. The alternative does not of necessity lie between religion and atheism until it is first shown that it is the duty of the organization, as such, to make religion one of its *ends*. To assume this point, and then pour vials of wrath upon the organization, or stand aghast in horror, because it is not religious in its professed ends, may be a wonderful display of zeal, but it is just as wonderfully lacking in common sense. No man out of his study, and hardly any man in it, with a sound mind, would think of saying that a mining company, because it is a human institution organized for digging gold, and as such having no theology to teach, and professing none—neither affirming nor denying any doctrine in respect to God, but simply confining itself to the work of mining—is therefore atheistical in its character, and hence justly obnoxious to the wrath of God, as written in the Bible. If we may take such licenses of interpretation with the words of the Holy Scriptures, we can make them say anything that we choose to have them say, and then quote their authority to establish our own foolish notions, not the less foolish by any means because they profess to be pious. We protest against such a perversion of Scripture. It is unjust to God, and logically false to man.

On the basis of these observations we shall now assume—what we cannot make ourselves believe the reader will deny—that human beings may organize associations for purely *temporal* purposes without exposing themselves to the charge of atheism or irreligion. To those who think that this cannot be done, if any such there be, we have nothing further to say. We certainly shall not attempt to change their opinions. They are doubtless *fully* persuaded in their own minds.

We come, then, to the question whether a *civil government* organized "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity"—ends confessedly *temporal* in their character, and desirable whatever may be true in respect to religion—is atheistical and irreligious simply because it confines itself, as a government, to these ends, and in doing so neither asserts nor denies any doctrine in respect to God. Please not to fling the dust of a nugatory disjunctive at this question. Please not to shout *ex cathedra* that the government must necessarily be *Christian* or *atheistical*. The nature of a true alternative, having two members, is such that if you deny the one you must affirm the other, or if you affirm the one you must deny the other. The truth lies in the one or the other; and if not in the one, then most certainly in the other.

Now is this the case here? Is it Christianity or atheism incorporated into civil government as one of its positive ends? We answer that it is not necessarily either. Surely no man in his senses will pretend that an organization which merely seeks a *temporal* end is, therefore, hostile to a *spiritual* one which it simply does not seek. We might as well say that in attempting to do *one* thing we are of necessity opposed to *all* other things—indeed, that we are hostile to everything we do not do. We might as well say that civil government is opposed to the Copernican theory of astronomy because it does not make this theory one of its ends. It is quite true that negatives, not in the sense of positive denials, but in that of not affirming, are, in all those cases in which affirmation is a *duty*, virtually equivalent to positive denials; but where affirmation is not shown to be a duty there simple silence is plainly not a sin. If one is not bound to speak, then there is no sin in not speaking. Nothing can be more absurd than to regard one as the positive enemy of all persons to whom he does not hold the relations of special friendship. Let it then be shown that civil governments, *as such*, are bound to have a theology, and that they are organizations fitted for the formation and administration of theological creeds; and then we shall concede their sinfulness, yea, their practical if not theoretical atheism, if they confine themselves, as governments, simply to temporal and secular functions. Then we should go for the closest union between church and state, and pile up epithets without number upon all governments not organized and conducted on this basis. We are waiting and the world is waiting for the argument which proves the propositions in question. Give us the Scriptures, give us the intuitions, give us the experience—one, or all—which shows that civil government, in addition to its admitted temporal functions, is bound to make religion one of its ends, and impress thereupon the sanction of *civil* law. Please not to beg the whole question just here, and then shout atheism. What is wanted is not shouts and exclamations of horror; but argument proceeding from reliable premises. The sad experience of the world shows that for governments, *as such*, to assume that religion is one of their proper ends, and then act upon the assumption, is about the gravest mistake that can be made in the constitution of human society. Out of this one elementary mistake have arisen the politico-religious despotisms which have cursed the race, and to a large extent the religious corruptions which have dishonored God and injured the interests of truth. The propositions to be sustained are not only not proved, but positively disproved by the history of mankind. There is no lesson more clearly taught by history than that governments are not well fitted to be creed-makers in religious matters, or undertake the administration of things spiritual. They are hence very far from being atheistical in the sinful sense when they call them atheists and irreligious because they do not establish their religion in the constitution of civil government created for temporal ends, and fitted only to these ends, because they do not think it best to clothe their religion with the *civil* power, is simply to turn false alarmist and resort to abuse where argument fails, and common sense takes a long leave of absence. The Federal Convention that framed the Constitution of the United States—what a body of atheists it was, GEORGE WASHINGTON and all! Just think of it! They recommended a constitution of government without putting religion into it! They went so far as to deprive Congress of all power of legislation on the subject! And George Washington presided over this atheistical convention, and gave his consent to this atheistical enormity! And then he advised the people to adopt it! And the people did adopt it—Presbyterians, Methodists, Baptists, and Episcopalians voting for it! And, what is worse, the American people have been living under this atheistical constitution for more than three-quarters of a century! There is a specimen of no-religion being irreligion that ought to make the heavens wonder, if not rend the sky with the tokens of wrath. No other example of atheism so openly enunciated and so long continued, and that, too, by millions calling themselves Christians, can be found in all the annals of mankind. No other occasion so striking has ever been furnished to call forth the learning of those scriptural exegetes who know how to prove that the state must have a theology or be exposed to the charge of atheism. We suggest to them that they make their attack on the government of this country, and keep at it till they work out a revolution, and inaugurate the age of state religion, since here, just here, is, according to their logic, an *organized* atheism of the most frightful character.

Book Table.

HANNA'S LIFE OF CHRIST.*

THERE are already before the public so many lives of Christ—ancient and modern, evangelical, rationalistic, learned and popular, German, French, English, and American—that a new candidate for public favor naturally suggests the query: Why another? We instantly and almost instinctively look to see what reason the author has for appearing in a field already so occupied, what elements his book is supposed to contain which other books on the same same subject do not possess. A comparison in such case is not odious, but natural, if not necessary to any correct measurement of the work, judged, as all books ought to be judged, by its capacity either to provide for an actual want or at once to create and to satisfy an appetite. Asking this question in respect to Dr. Hanna's work, one of his prefaces—for there are two—partially answers it. "He has refrained," he tells us, "from all critical or doctrinal discussions as alien, from the object he had in view," which he elsewhere says is to frame "such a continuous and expanded narrative of the leading incidents in our Redeemer's life as would be profitable for practical and devotional, rather than for doctrinal or controversial purposes." This statement enables us to lay out of the comparison at once a large number of the lives of Christ which have been characteristically controversial and critical—Neander, Erbard, Andrews, Ewald, Schenckel, Strauss, for example. But there still remain others who have attempted nearly the same task as Dr. Hanna—such as, not to mention Jeremy Taylor and Fleetwood, whose works are antiquated—Lange in Germany, whose work is at once a history and a criticism, Pressensé in France, Ellicott in England, and Lyman Abbott and Zachary Eddy in America.

Comparing Dr. Hanna's work with those of his predecessors, its size is its first if not its most striking characteristic. Lange's alone is larger; and we doubt whether any man ever read Lange's six-volumed work through. We should as soon think of reading the dictionary in course. What all his other competitors have condensed into a single volume Dr. Hanna has spread over six. It is true that Mr. Abbott's "Jesus of Nazareth" contains nearly as much matter as three and Dr. Eddy's "Immanuel" contains nearly as much as four of Dr. Hanna's volumes. But we cannot but think that all the evangelical authors have been unfortunate in taking so much more room to write the history of Christ's life than Renan has to depict its romance. The consequence is that the French Rationalist's pages are read by many who would be deterred by the bulk, if by no other consideration, from reading the more substantial works of his opponents. To condense into three hundred pages the story, which Dr. Hanna has taken eighteen hundred, Dr. Eddy over seven hundred, and Mr. Abbott over five hundred to tell, requires rare power of condensation and still rarer literary self-denial. But in literature, as in everything else, self-denial is not without its reward. Looking a little deeper, we are able to endorse very cordially all the pleasant things that the British critics have said concerning the

* THE LIFE OF OUR LORD. By Rev. the WILLIAM HANNA, D.D., LL.D. In six volumes. New York: Robert Carter & Brothers.

for anything like even a clear account of the sect of the Pharisees, or an analysis of their doctrines. The chapter on the charge of Sabbath-breaking, and that on the physical cause of the death of Christ, are indeed almost the only ones which contain any real information which the reader will not find in the Evangelists themselves, or in the modern commentaries thereon. There is, we have said, perhaps one quality in which, however, Dr. Hanna's work is superior to any other life of Christ, if we except Jeremy Taylor's, which it somewhat resembles. That quality is its devotional and practical character. It is, indeed, less a life of Christ than a vehicle for homiletical suggestions thereon. These excursions for the purposes of spiritual improvement are not to be found in Mr. Abbott's treatise. They are scintillations rather than excursions in De Pressensé's. They are barren of thought power in Ellicott's. They are theologically conventional in Dr. Eddy's. They are somewhat too extended, but they are always pleasant and generally profitable reading in Dr. Hanna's. Those who, studying the life of Christ, desire historical information respecting his teaching, his earthly companions, and the incidents of his career will not find much assistance in these pages. Those who desire profitable devotional reading will find, we are persuaded, nothing better.

—We have received from Charles Scribner & Co. the ninth and tenth volumes of the *Popular Edition of Froude's History of England*. They bring the history down to "the universal destruction of the English power in Ireland," in 1578. It is in the eighth and ninth volumes chiefly that the story of Mary Queen of Scots is told. Mr. Froude has written nothing—not even his somewhat over-colored story of the execution of Mary Stuart in the last volume—finer, in a dramatic point of view, than his narration in the eighth volume of the murder of Darnley; and his story of the Queen's subsequent marriage, flight, imprisonment, escape, and trial, as narrated in this ninth volume. Mr. Froude has pretty effectually cast Mary Stuart from her pedestal, and no labored defense will ever succeed in restoring her to it again. He owed it to his readers, however, to state—if not in the body of his work, then in an appendix—somewhat more fully than he has done, the reasons which have led so many impartial historians to reject the casket letters and the reasons which have led him to acknowledge their authenticity. As in the story of Anne Boleyn, so in that of Mary Stuart, Mr. Froude places more credence in the finding of an English royal commission than American readers will be inclined to do. If it is a suspicious circumstance that Mary consented, seemingly without reluctance, to the dissolution of the court which could alone officially determine her innocence or guilt of the horrible crime charged against her, it is a circumstance equally suspicious that she was not permitted to see the original letters submitted to the court, nor allowed any opportunity to disprove their authenticity. If she dallied, and delayed, and hesitated, and answered with evasive pleas charges, which might well have awakened an honest woman's intensest indignation, it is also true that the fact that Murray brought no charge against her till the exigences of the case and the retention of his own political position required it demands some further explanation than that tenderness for a sister's honor which Froude imputes to him. That Mary was accessory to the murder of her husband is as clear as any fact which is proven wholly by circumstantial evidence. That she deliberately wrote with her own hand the detailed account of the wiles she employed and of the success of her treachery requires better evidence than Mr. Froude has succeeded in summoning to sustain it. In fact, we cannot resist the suspicion that, if these letters had not aided the dramatist so materially in the drawing of his picture, the historian would not have accepted them without closer scrutiny.

—Heseckiel's *Life of Bismarck, Private and Political*, (Harper & Brothers), is written by one who is thoroughly in sympathy with the subject of his biography; and yet, though from the pen of an unmistakeable conservative, is not at all a panegyric. It is no piece of professional book-making either, but is written by one who is thoroughly familiar with his subject, and will give to his readers a new idea of the real life of the man who may be regarded perhaps as the foremost statesman of European politics. Skipping, as we suspect most American readers will be inclined to do, the somewhat extended "descriptive notices of his ancestry," we begin the life of Bismarck with his boyhood and school-days. "Mad Bismarck" he is then—the scandal of the staid professors at the university, and the terror of the old ladies in his wild life afterward at Kniephof. Nobody suspects, he does not perhaps himself, that the same qualities which brought him so little credit then would afterward develop into the fiery courage, the impetuous temper, and the indomitable will later displayed so effectively in the council chamber of the king and on the field of Sadowa. But it is thus the child is father to the man, and how Otto Von Bismarck, ambassador, minister-president count, major-general, and chancellor, grows out of "Mad Bismarck" of Göttingen—all this appears very clearly and very naturally in these pages. Mr. Heseckiel's history is indeed rather more personal than political, the charm of it being in the fact that he gives us through the medium of his pen-and-ink sketches a familiar acquaintance with the interior life and character of a man who is really not known at all by those who know him only in his public capacity.

—Some time since we spoke hastily and somewhat disparagingly of *Ten Years in Wall Street*, by Wm. Worthington Fowler, published by Worthington, Dustin & Co., Hartford. We now put on record the opinion formed of the same book by a literary gentleman, thoroughly acquainted with the ins and outs of Wall Street: "This is a much better book than its catch-penny title, which we have not space to copy in full, and its very poor wood-cut illustrations would lead one to suppose. The author has two good qualifications: he understands his subject thoroughly, and writes with freedom and grammatical accuracy. Add to these another: He has the courage to tell what he knows. Beyond these commendations we must add that there is a vulgar effort at sensationalism, which mars the narrative of a speculator's career. The ten years which it chronicles were the most important in our financial history, from 1857 to 1867, and a good many valuable leaves may be picked out of Mr. Fowler's pages. His characterization of that greatly misrepresented potentate, 'The Commodore,' is very good."

—Dr. Waterbury's *Memoir of the Rev. John Scudder, M.D.*, (Harper & Brothers), will be welcomed by the distinguished missionary's many friends, and is a valuable addition to that great library which tells the story of the lives of the prophets, the apostles, and the martyrs. For, not the century when there was one missionary, but this, when there are scores and hundreds, is the true apostolic age. Dr. Waterbury is a brother-in-law of Dr. Scudder, and has had every advantage for preparing this volume. It is a compilation rather than a biography, and through abundant extracts from letters and journals gives the reader an insight into Dr. Scudder's interior life and experience. The extent of his bishopric, the itinerant character of his labors ("like the Apostle Paul, he was ever in motion, penetrating the interior of heathendom and preaching the Gospel to princes and to the people") and his medical skill, his genuinely apostolical combination of healing of the body and healing of the soul, give to the story of his life's labors a peculiar interest.

—Dr. Bolles explains that his object in his little treatise on *Holy Matrimony* (Hurd & Houghton) is not to give any peculiar notions of his own. "What you want to know and understand from me," he says, "is not my private opinion, but 'the voice of the Church.'" We care less about the voice of the Church than we do about the voice of God, as it is interpreted to us by by his written Word and by the instincts of humanity. This book, however, is a very excellent interpretation of the idea of marriage which is contained in the Episcopalian marriage service. It is really little else than a commentary on that service, by one who takes it to be an infallible guide, on this subject at least.

—*Ivy Leaves* is the title of Mary Ellen Atkinson's little volume of poems. "Ivy Leaves" they are; for, if they do not always hang upon the church-towers, they are only at their best where they give expression to religious feeling. These twenty-nine pieces are very unequal, and to our mind the more ambitious are the least valuable. But a writer who can utter the devout feeling as Mary Ellen Atkinson has spoken it in the first and most charming piece, which stands at once a proem and a frontispiece, a song and a picture, and in "When thou hast shut thy door, pray,' and in "Failure" and "Success," surely has genius of a rare kind. (Lippincott.)

—Yet another translation of *Homer*. W. G. Caldcleugh, claims nothing for his rendering "the desultory occupations of a few years," "written principally for the amusement of the translator and his friends." It is not thus that a great rendering of *Homer* is attained; and we can only say that this one, though generally respectable, does not attain to more than the level of the translator's ambition.

—From Lippincott we receive *The Sunday Magazine, Good Words*, and *Good Words for the Young*—the three best illustrated religious monthlies of England. Mr. Howson, who was associated with Conybeare in the "Life of St. Paul," has been writing a very instructive series for the first of these magazines, on "The Companions of Paul." The May number treats of Julius.

—*Appleton's Journal* appeals more and more to the popular taste by its pictures and stories. The number for May 21st contains a fine steel-plate of Church's "Morning in the Tropics." Still we cannot deny our disappointment that its really valuable and instructive character has ceased since Professor Youmans left the editorial control.

—*The Young Wife's Cook Book* tells us naively, on its title-page, that "no wife, nor indeed any lady, or any family, should be without a copy." Whether this quality of indispensableness inheres in the recipes or in the rather poor jokes that are sandwiched between them we cannot tell. (Philadelphia: T. B. Peterson & Brothers.)

—G. W. Griffin has written and Henry C. Turbull, Jr., of Baltimore, has printed a little work called *Studies in Literature*. We are glad that Mr. Griffin is studying literature; but a man who can perpetrate such stuff as this book will need to study literature through more than one life-time before he can write a good book.

—The rage for French works of fiction in this country seems slowly giving place to a fondness for the German and Norse. *Only a Girl* is a translation from the German of W. Von Hilleme, by Mrs. A. L. Wister. (Philadelphia: Lippincott & Co.)

—We have said more than once that monographs on agricultural topics are what farmers should seek first for their libraries. Such a book is *Harris on the Pig*, published by Orange Judd. It ought to be in the hands of every man who is lord of a sty.

—We have received *Carlino*, by the author of "Dr. Antonio," a novel, in paper covers. (Philadelphia: J. B. Lippincott.)

—No. 337 of "Harper's Library of Select Novels" is *Baffled; or, Michael Brandt's Wrong*, by Julia Goddard.

—*The New-fashioned Girl* is a satirical poem of very moderate value. (New York: James Miller.)

—We have received *Tomlinson's Sunday School Register*. (Chicago: Tomlinson Bros.)

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Farm and Garden.

CATTLE GRAZING IN SUMMER.

BY A PRACTICAL FARMER.

I do not profess to write anything new or novel upon a subject of such great interest to the agriculturist as the grazing of cattle—the summer grazing of cattle; but there are suggestions to be made, and improvements to be noticed, that may prove acceptable to even graziers of cattle. The first point I shall make is as to the kind and quality of the land to be grazed. True bullock-land is land of the very best staple and quality, producing the most nutritious and richest pasturage. It generally consists of a fine deep loam of considerable consistency; the herbage a thick mat of the most valuable grasses, noticeable for their successional and progressive growth, by which a good pasture is kept up and retained throughout the summer. First-class lands of this order will rapidly fatten oxen of great weight without the aid of artificial food. Lands of second-class quality are far more abundant, and the sweet, healthy, and nutritious grasses they yield are highly valuable for fattening cattle; but require a careful and judicious selection of the animals to be grazed upon them. No experienced grazier would stock the lands of this order with large, heavy cattle, unless he was prepared to supply them with other liberal rations; but the lands of this quality would readily fatten the smaller breeds of our cattle or the females of our larger breeds. The ordinary grass-lands or sheep-pastures may be advantageously appropriated to the fattening of cattle, should the prospects of cattle-grazing appear to be superior to sheep-grazing. The additional requirement being the resort to other fields and lighter stocking, the grass being permitted to grow luxuriantly before being heavily stocked. It requires an intimate knowledge of the land to be able to graze it to the greatest advantage, there is so much dependent upon the local position of the land, its site, its aspect, its climate, its habit or growth, its contiguity to water-streams or river-drainage. Cool, well-watered valleys will retain their verdure much longer than warm, well-sheltered hill-sides. Warm aspects produce the earliest pastures, and clayey loams take precedence of porous, open loams. The far-famed Lincolnshire marshes—which, for depth of loam, richness of pasturage, and the stock they will carry, are perhaps unsurpassed—do not produce early pasturage. The Buckinghamshire, Leicestershire, and other inland counties precede them in their summer stocking. A knowledge of the land enables the grazier to determine when to stock it, when to cease it, when to clear it; and he provides accordingly. If it is liable to injury from drought, he will take care to secure a good pasture prior to stocking; and, if possible, retain a "good covering" throughout the summer. On the contrary, if the habit of growth of the pasture is very rapid, and liable to run to a strong, coarse herbage, he will stock early, and be very watchful to keep the pasture in a highly nutritive state by additional stock as required, and to ease it when necessary. Grazing—profitable grazing—does not altogether depend upon providing good stock and a good pasture; but much depends upon the care, judgment, and watchfulness of the grazier. "The eye of the master grazeth the ox" is one of our oldest adages, and it is a very true one. Fatting cattle must not retrograde: they must be kept advancing, and therein is the greatest requisite for care and attention, and very often is the grazier in untoward seasons at his wits' end to compass this desideratum, and frequently he has to struggle with heavy losses, both from excessively dry summers and excessively wet summers. To prevent such losses in dry summers, it is customary with some graziers to permit a field of pastarage to grow almost without limit; in fact, to become almost a meadow in which to turn the advanced stock when other sources fail. In this way, with artificial aids, cattle may be kept progressing. In wet summers it is desirable to supply the stock with hay, straw, or like dry food, to counterbalance the cold, innutritious food of wet grasses.

Every grazier, in stocking his land, is supposed to have an eye to the greatest possible profit to be derived from grazing it. There are many graziers, however, who will in some respects "ride their own hobbies," and therefore stock their lands according to their taste, profits being rather a secondary consideration—one likes a herd of pure Short-horns, another Herefords, another Devons, and so on. But with this class of graziers we have nothing to do. We graze for profit. I shall, therefore, endeavor to suggest the best modes of stocking and grazing our lands with cattle. I shall first take fields of highest grazing value. These should be duly laid in till a good pasture is secured. The first stocking should consist of good cattle, nearly ready for the butcher; these to put on to form a rather heavy stocking, and to be liberally fed with linseed cake. In six or eight weeks they will be ready for market, their places to be supplied with others of nearly equal maturity, to be fed in like manner. These "two runs" to be got off as speedily as possible; and, as the grazing season will be then declining, I would fill up their places again with good stores to prepare them for winter grazing.

This appears to me the best way of grazing our best lands. I have known great profit accrue from stocking such lands with poor, aged cows, bought in at little cost. They abide such rich keeping upon the whole exceedingly well. For young store cattle it would, in the average of seasons, be decidedly injurious. For second-rate bullock-lands I would select oxen of medium weight, condition, and quality, heifers, or young cows. These I would aid by liberal supplies of cake, and bring them on to as great perfection as possible; and when drafted off to market supply their places with strong, poor steers or heifers, to prepare also for winter grazing. I would not attempt to get off two runs of cattle from these lands as a rule, although it might be accomplished occasionally. "By doing at too much, we often miss the mark." I think it better to begin with lower-priced animals, in lower condition, and bring them on as well as can fairly be done, so that they be fitted upon their pastures during the summer. For third-rate bullocks-lands, or what are more properly good sheep-lands, I would select cattle of light weight and good fating qualities. For these pastures the smaller breeds of cattle are admirably adapted, and on which they would soon arrive at maturity. In these halcyon days of railway transit, such breeds may be procured from distant localities at comparatively trifling cost.—*Mark Lane Express.*

EDITORIAL NOTES.

INSECTS IN THE GARDEN.

Insects, bugs, and worms will soon begin to trouble our garden vegetables, and our readers may wish to know how to destroy them.

We have found the best way to drive off squash and cucumber bugs to place a small saucer of kerosene oil immediately under the vine, and the fumes arising therefrom have invariably proved efficacious. The bugs have left in disgust.

Carbolic Acid Soap Water is also excellent. No insect can stand either carbolic acid or its Sprinkle the solution well over the vegetables or bushes.

Tar Water of Bone or Bone Meat has also been used with success in repelling squash bugs from the vines.

A lady destroyed the insects which infested her rose bushes by the use of quassia, and avers that it also proved to be a fertilizer—the plants thriving much better after it had been applied than before.

In the report of the Alton (Illinois) Horticultural Society quassia is recommended for destroying black and green insects in cherries. Quassia may be found in any druggist's establishment. Use two ounces to a gallon of water; boil fifteen or twenty minutes. It will also be found effective in destroying many kinds of insects which infest the *flower garden*.

RENOVATING OLD FIELDS.

The *Hearth and Home* advocates the use of lime as a renovator for worn soil, and gives very good reasoning in favor of them. We are inclined to think, however, that for general purposes red clover will be not only the most effectual but most economical. That journal says:

"A common field peas may be sown in drills early in spring, and, when the seed is nearly ripe, turn under the entire crop, peas and straw; and then sow another crop, and turn this under in the same manner. By this plan sufficient fertilizing material will be added to the soil in one season to produce a good stand of winter rye, among which clover-seed may be sown the following spring. The pea contains almost exactly the same valuable materials found in clover, although not in so large a quantity in proportion to bulk; but an immense amount can be produced in one season, while with clover two is required to obtain even a moderate crop. If a good variety of pea is sown, a portion of the first crop may be gathered in a green state, and sold for enough to pay for the first cost of seed, if no more. We know farmers who are practicing this method of renovating poor soils, and the results are every way satisfactory. The peas should always be sown in drills, for convenience in plowing under."

BEET CULTURE.

The *Western Rural* notes the fact that farmers in the West, on account of the partial failure of the corn crop last year, are now turning their attention to beet raising as an equivalent to that staple for stock feeding, and still further for the purpose of making sugar. It remarks:

"The mangle wurzel is admirably adapted for milch cows, and also for fattening stock. When raised in rich soil and properly cultivated, this variety of beet produces an immense quantity of nutritious provender, which is exceedingly useful for keeping stock improving in condition during winter and spring. It is probable that the manufacture of sugar from beets will soon be carried on extensively in the Northwestern States; the want of a supply of beets is all that prevents manufacturers from establishing sugar factories all over the country. Farmers should raise sugar beets this year, and encourage a very important manufacture. The pulp from the factories is very valuable for breeding cattle. The leaves are also useful for forage. Farmers will advance their own interests very much by assisting to establish an important manufacture at their own doors."

LILIES AS HOUSE PLANTS.

The beautiful Japan Lilies introduced within a few years past have proved so well adapted to our climate, so easily grown, and are now so reasonable in price, that we would call special attention to their use in window gardens and pots. We had a beautiful Lilium Auratum last year in flower in our window, which developed two splendid flowers, six inches across, and diffused a most exquisite perfume throughout the room. It is, in truth, the most magnificent of all foreign flowers yet introduced into this country for popular use.

The beautiful varieties of the Lily Lancifolium Album, Rubrum, Roseum, and Longiflorum are still cheaper, and can be grown anywhere. They thrive under the most careless treatment, and throw out tall stalks of long, splendidly-colored blossoms, from crimson to pure white.

A pot of each of the above five varieties of lily will form a window garden of itself when in bloom.

FEEDING HOGS.

An Ohio farmer says, after his experience of the past winter, that it takes 18 bushels of potatoes and 3 bushels of meal to make 100 lbs. of pork; "therefore, pork bought at eight cents per pound and sold at nine cents, will sell potatoes at 50 cts. per bushel.

The first week in September we bought 75 hogs, average weight 167 lbs., at eight cents. We fed them 44 days on boiled potatoes and corn meal, and then sold at nine cents per pound on foot. When taken from the pen the hogs averaged a fraction over 235 lbs.—the gain being 86 pounds, or a fraction less than two pounds a day each for the whole time.

Gross receipts for 75 hogs	$1,731 60
First cost " 200 bushels of meal	180 00—1,291 36
Leaving for 1,200 bushels had potatoes	$330 24
or a fraction over 14 cents per bushel.	
The hogs weighed when sold	19,240 lbs.
" " when purchased	13,095 lbs.
Gained by feeding 1,200 bushels potatoes	6,748 lbs.
or a fraction less than 5½ pounds to each bushel of potatoes.	

FLAVOR OF CALIFORNIA FRUITS.

Josiah Hoops, in his late annual address before the Pennsylvania Fruit Growers' Society, said of his observations in California:

"I may say in regard to the larger fruits—such as the apple, pear, peach, etc.—that their remarkable size and beauty appeared very little less than a miracle; indeed, I was totally unable to detect old standard varieties, time and again. Their enormous size and perfect shape, together with that peculiar waxen appearance (covered by the California fruits, was a continual picture, and will not soon be forgotten. But, beautiful and large as all these vegetable productions are, there is lacking that delicious flavor, the agreeable aroma, and the richness of our less perfect but better fruits. We search in vain for these qualities beyond the Rocky Mountains; and I very much doubt if *they* have the more preferable acquisitions, or that we would exchange our *quality* for their appearance."

LEACHED ASHES FOR WHEAT.

Mr. Quinby, of Irondequoit, said at the Rochester Farmers' Club, recently, that during the past three years he has drawn 10,000 bushels of leached ashes on his farm, and spread them at the rate of 200 or 300 bushels per acre; and has threshed forty acres. He thinks the application has doubled his wheat crop. His land is light; had seen ashes applied to heavy clay land with little benefit.

TOMATOES.

A correspondent of the *Rural New Yorker* has found that the *Large Smooth Red* of the market gardeners is by far the best to use for a general crop. The Eureka and Keyes Prolific are only a trifle earlier; but the former is decidedly the most reliable.

PIETY AT HOME.

RELIGION is majestic in the state; it may be grand in the church—in the church building a great institution, in the state swaying the destinies of millions of men. But piety looks lovelier and sweeter at home; not arrayed in her court dress, nor set off in her church regimentals, but dressed in her homely week-day, working clothes. It is a little striking that the word *piety*, which so often rings in the Christian Church, is mentioned only once in the English Bible, and then coupled with the admonition to show itself first at home.—*Theodore Parker.*

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BELLS. TROY BELLS. Old Established Troy Bell Foundry, TROY, N. Y.—A large assortment of Church, Academy, Fire Alarm, and other Bells, constantly on hand and made to order. Made of genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable ever used. WARRANTED SATISFACTORY. Large Illustrated Catalogue sent free upon application to JONES & CO., TROY, N. Y.

BELLS, STEEL COMPOSITION, for Churches, Schools, etc. BLYMYER, NORTON & CO., Manufrs, Cincinnati, O. These celebrated Bells (not Cast Iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only *one-third* as much. ☞ Send for Descriptive Circular.

INSURANCE.

"PARTICIPATION INSURANCE." The only system of insurance under which a company's ability to pay its losses KEEPS FULL PACE with its increasing business and consequent increasing liability to incur loss, without imposing any liability whatever upon the holders of its Policies.

CONTINENTAL INSURANCE COMPANY, 102 Broadway, New York.

STATEMENT OF JANUARY 1 1870.

CASH CAPITAL	$500,000 00
SURPLUS	1,839,122 50
CASH ASSETS	$2,339,122 50

Insures against loss and damage by fire on all kinds of buildings, merchandise, household furniture, farm property, including stock, RENTS, LEASES, and all other insurable property, *at reasonable rates of Premium*, on the PARTICIPATING PLAN, dividing three-fourths of the profits to its customers in scrip bearing interest at six per cent. per annum, redeemable in cash in the order of its issue, as rapidly as the accumulation represented by its scrip exceeds the sum of $500,000.

The scrip issues of this Company for 1867, '68, '69, '60, '61, '62 and '63 are now being redeemed in cash. Scrip Dividend for 1869, 50 per cent.

DIRECTORS:

GEORGE T. HOPE, President. H. H. LAMPORT, Vice-President.

SAMUEL B. BABCOCK.....Babcock, Brothers & Co.
WILLIAM V. BRADY.....869 Fifth Avenue, N. Y.
HENR. G. ARNOLD.....Arnold, Stuarez & Co.
A. A. LOW.....A. A. Low & Brothers.
S. B. CHITTENDEN.....S. B. Chittenden & Co.
WM. H. SWAN.....Grinnell, Minturn & Co.
HENRY C. BOWEN.....No. 3 Park Place, N. Y.
AURELIUS B. HULL.....late Fancher, Hull & Co.
WILLIAM M. VAIL.....61 Remsen st., Brooklyn.
HENRY HATTEL.....Keteltas, Baleil & Co.
GEORGE S. STEPHENSON.....George S. Stephenson & Co.
WM. M. RICHARDS.....Pres. Cumberland Coal & Iron Co.
HORACE B. CLAFLIN.....H. B. Claflin & Co.
JAS. FOUNLAND, Collector Internal Revenue, Brooklyn.
C. J. LOWRY.....C. J. & E. Lowry.
JOHN D. MAIER.....David Dows & Co.
LORING ANDREWS.....Loring Andrews & Sons
CARLOS COBB.....20 Whitehall st., N. Y.
WM. T. COLEMAN.....Wm. T. Coleman & Co.
WILLIAM T. BOOTH.....Booth & Edgar.
GEORGE W. LANE.....Geo. W. Lane & Co.
CHAS. CONST TABER.....C. C. & H. M. Taber.
JAMES FEARON.....Fearon, Baker & Co.
HIRAM BARNEY.....Barney, Butler & Parsons.
LAWRENCE TURNURE.....Turnure & Co.
SHEPPARD GANDY.....50 Wall st., N. Y.
SAMUEL A. SAWYER.....Sawyer, Wallace & Co.
CYRUS CURTIS.....President Washington Life Ins. Co.
WILLIAM B. MORGAN.....E. E. Morgan & Son.
HERMAN O. ARMOUR.....Armour, Plankinton & Co.
URIEL A. MURDOCK.....President Continental Bank.
CHARLES LAMSON.....C. H. Marshall & Co.
WILLINGTON CLAPP.....Clapp & Grinnell.
HENRY F. SPALDING.....Spalding, Hunt & Co.
JOHN PAYNE.....Murray st., N. Y.
ROBERT H. MCCURDY, late McCurdy, Aldrich & Spencer.
GEORGE MOSES.....E. Peterson & Co.
JOHN H. EARLE.....Earle, Commingham & Co.
HENRY EYRE.....71 Pine st., N. Y.
CHARLES H. BOOTH.....Charles H. Booth & Co.
D. H. ARNOLD.....Pres't of Metropolitan Bank.
EDWARD MARTIN.....Cruzin & Co.
RICHARD JOHNSON.....Richard Johnson & Sons.
JOHN CASWELL.....John Caswell & Co.

CYRUS PECK Secretary. ADAM M. KIRBY, Sec. Local Dep't. B. C. TOWNSEND, Sec. Agency Dep't. JOHN R. OAKLEY, General Agent.

Mercantile Mutual (MARINE) INSURANCE COMPANY. No. 35 WALL STREET, NEW YORK.

Capital,	$1,000,000.
Assets,	$1,500,000.

This Company takes Marine and Inland Navigation Risks on Merchandise, Freight, and Hulls of Vessels. On the payment of Premiums a Rebate or discount on the current rates is made *in cash*, as an equivalent for the Scrip Dividends of a Mutual Company. The amount of such Rebate being fixed, according to the character of the business, given to dealers more just apportionment of profits than by the mutual system; and, being *made in cash*, on payment of the Premiums, is more than equivalent to the *cash value* of the average Scrip Dividends of Mutual Companies.

Policies issued, making loss Payable in Gold in this City, or in Dollars, at Office of the Company's Banker in Liverpool, if desired.

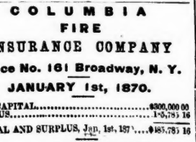
TRUSTEES:

JAMES FREELAND, ROBERT L. TAYLOR, WILLIAM T. FROST, WILLIAM WATT, HENRY EYRE, TOWNSEND SCUDDER, SAMUEL L. HOWLAND, JOSEPH SLAGG, JAMES M. HALSTED, GEO. W. HENNINGS, A. FOSTER HIGGINS, FRANCIS HATHAWAY, EDWARD MERRITT, H. WILLETTS.

AARON L. REID, ELLWOOD WALTER, D. COLDEN MURRAY, BRYCE GRAHAM, N. L. MCCREADY, HENRY A. WILLETTS, L. EDGERTON, JOHN W. MASON, HENRY B. KUNHARDT, JAMES A. WILLIAMS, WILLIAM NELSON, JR., CHARLES POMEROY, HAROLD DOLLNER, PAUL DUPLESSIS, JAMES DOUGLAS.

ELLWOOD WALTER, President. ARCHD. G. MONTGOMERY, Jr., Vice Pres. ALANSON W. HEGEMAN, 2d Vice-President. C. J. DESPARD, Secretary.

THE NATIONAL Life Insurance Co. OF NEW YORK,



No. 212 Broadway,

issues all the new forms of policies, and presents as favorable terms as any company in the United States. The Company will make temporary loans on its policies.

Thirty days' grace allowed on each payment, and the policy held good during that time.

All of our policies are incontestable after five annual payments.

Policyholders share in the annual profits of the Company, and have a voice in the election and management of the Company.

No policy or medical fee charged.

Dividends annually after the first annual premium, and available in payment of premium or increase of amount of insurance.

All Policies non-forfeitable on principle of Massachusetts law.

EDWARD A. JONES, President. J. O. HALSEY, Vice-President.

J. A. MORTIMORE, Secretary. CHARLES G. PEARSON, Ass't Sec'y.

Call or send for Circular.

INSURE IN THE SECURITY INSURANCE COMPANY. Office, 119 Broadway, New York.

CASH CAPITAL.....$1,000,000.

FIRE OR INLAND MARINE RISKS TAKEN AT THE LOWEST ADEQUATE RATES.

A. F. HASTINGS, President. W. B. BUCKHOUT, Vice-President. NATHAN HARPER, Secretary.

Craftsmen's LIFE ASSURANCE COMPANY. PARK BANK BUILDING, 214 and 216 Broadway, New York.

PURELY MUTUL. NO RESTRICTIONS ON TRAVEL. POLICIES NON FORFEITING. DIVIDENDS ON THE CONTRIBUTION PLAN.

Since the organization of the Company—18 months—over two thousand policies have been issued. Premiums over a quarter of a Million. Assuring Four Million Six Hundred Thousand Dollars. Security furnished to Policy-holders by asset's. $247 for every $100 of liabilities.

EDWARD A. LAMBERT, President. HENRY PEDDEN, Secretary. EDWARD A. STANSBURY, Superintendent of Agencies.

Active and reliable Agents wanted.

COLUMBIA FIRE INSURANCE COMPANY. Office No. 161 Broadway, N. Y. JANUARY 1st, 1870.

CASH CAPITAL	$200,000 00
SURPLUS	1,075,781 16
CAPITAL AND SURPLUS, Jan. 1st, 1870	$1,275,781 16

ALFRED DOUGLAS, President. JOHN R. ARTHUR, Secretary. EDWARD RATTERLEE, Assistant Secretary.

INCORPORATED 1851. BERKSHIRE LIFE INSURANCE CO. OF PITTSFIELD, MASS.

THOS. F. PLUNKETT, President. JAMES FRANCIS, Vice-President. BENJ. CHICKERING, Secretary and Treasurer. JACOB L. GIKENS, Assistant Secretary. Nonforfeiture Secured by State Law. Annual Dividends.

Agents Wanted. ADDRESS BOX 6088, New York Post-office.

THE MUTUAL BENEFIT LIFE INSURANCE CO. NEWARK, N. J. Organized in 1845.

LOSSES PAID ON LIVES OF DECEASED MEMBERS,	$8,264,615
DIVIDENDS OF RETURN PREMIUMS DECLARED,	$11,189,389
ASSETS SUBJECT TO ALL LIABILITIES JAN. 1, 1870,	$19,345,640
NUMBER OF MEMBERS, 40,000:	
AMOUNT INSURED	130,000,000

The usual Dividends paid in 1870, and Two ordered paid in 1871.

The above Statement is presented by the Directors as the result of twenty-five years' business.

Conducted with prudence, nothing has been lost on investments.

Managed with economy, the expenses have always been small, the Dividends always large, declared annually, and paid when due.

Neither Directors or Officers are allowed commission on business or loans, and none have acquired wealth in the Company's service.

Intending hereafter, as heretofore, to act as faithful Trustees for the members, the Directors offer the benefits of this Mutual Life Association to all of sound health who desire to insure their lives, on the most favorable terms.

Reports, Tables, and other information on the subject furnished gratis at the office of the Company or any of its Agencies.

DIRECTORS:

LEWIS C. GROVER, HENRY MCFARLAN, CHARLES S. MACKNET, A. S. SNELLING, RANDALL H. GREENE, I. H. FROTHINGHAM, JOHN R. WEEKS, NEHEMIAH PERRY, JOSIAH O. LOW, JOSEPH A. HASKET, H. N. CONGAR, OSCAR L. BALDWIN.

LEWIS C. GROVER, PRESIDENT. H. N. CONGAR, Vice-President. EDWARD A. STRONG, Secretary. BENJAMIN C. MILLER, Treasurer. AMZI DODD, Mathematician.

SAMUEL H. LLOYD, STATE AGENT. Eastern District of New York, 137 BROADWAY, N. Y.

The EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES. No. 92 BROADWAY, N. Y. (After May 1st, 1870, No. 120 BROADWAY.)

Assets,	$12,000,000.
Income,	$6,500,000.

This Society presents all the *real* advantages to Policyholders which can with safety and PERFECT SECURITY be conceded by any Life Insurance Company.

Its means are ample, and its investments are confined by Law and its Charter to the most solid and reliable securities.

It is PURELY MUTUAL in principle, all its profits being annually divided among policyholders, and may be used to reduce the second and subsequent premiums or the increase of the policy.

Especial attention is directed to

THE TONTINE DIVIDEND PLAN

of applying profits introduced by this Society, which, it is believed, will result in greater returns to policyholders than have ever before been made by any Life Insurance Company in the world. Pamphlets, fully explaining the Tontine System of Dividends, may be had by mail or at the office of the Society.

The Society is prompt in the payment of all losses, and its liberality to its members in every respect is limited only by prudence and perfect safety.

Its transactions are in Cash only—neither receiving nor paying out notes as premiums or losses.

The rank of "THE EQUITABLE" among all American companies, as to new business and its organization stands as follows:

In 1859 it was the NINTH.
In 1861, the EIGHTH,
In 1862 and 1863, the SEVENTH.
In 1864 and 1865, the SIXTH.
In 1866, the FOURTH.
In 1867, the THIRD.
In 1868, the SECOND.

"This Corporation (The EQUITABLE Life Assurance Society of the United States) can be said to mark and distinguish the commencement of the present astounding progress in the business of life insurance."—Hon. WILLIAM BARNES, *Superintendent of the New York Ins. Department—Report*, 1868.

WILLIAM C. ALEXANDER, Secretary. EDWARD W. LAMBERT, M. D., } Medical Examiners. ALFRED LAMBERT, M. D., }

HOME Insurance Company OF NEW YORK, Office, No. 135 Broadway.

Cash Capital - $2,000,000 00
Assets Jan'y 1, 1870 - - 4,516,368 46
Liabilities - - - - - - 120,387 83

ABSTRACT OF THE THIRTY-THIRD SEMI-ANNUAL STATEMENT, Showing the condition of the Company on the 1st day of January, 1870.

ASSETS

Cash, Balance in Bank	$239,156 13
Bonds and Mortgages, being first lien on Real Estate	1,490,918 00
Loans on Stocks, payable on demand	686,670 00
United States Stocks (market value)	1,462,278 75
State, Municipal, and Bank Stocks and Bonds (market value)	606,428 00
Other Property, Miscellaneous Items	158,816 58
Total	$4,516,368 46

CHAS. J. MARTIN, President. A. F. WILLMARTH, Vice-Pres't. D. A. HEALD, 2d Vice-Pres't. J. H. WILLIAMS, Secretary. GEO. M. LYON, Assistant Secretary. T. B. GREENE, 2d Assistant Secretary.

THE EXCELSIOR LIFE INSURANCE COMPANY. 63 WILLIAM ST. NEW YORK.

Policy Holders Participate in Profits. POLICIES NON-FORFEITING and Convertible into Annuities.

SAMUEL T. HOWARD, President. F. A. PLATT, Vice-President. SIDNEY WARD, Secretary. CHAS. N. MORGAN, Actuary. ELLIOTT F. SHEPARD, Counsel. EDMUND FOWLER, M.D., Medical Examiner.

METROPOLITAN INSURANCE COMPANY, *No. 108 Broadway, N. Y.*

Capital, $300,000

Insures Fire Risks AT CUSTOMARY RATES.

R. M. C. GRAHAM, President. W. S. NEWELL, Secretary. SAMUEL J. YOUNG, Assistant Secretary.

GUARDIAN Mutual Life Insurance Co. OF NEW YORK. No. 251 Broadway.

Assets, rapidly increasing, $1,500,000.

ALL APPROVED FORMS OF POLICIES ISSUED. LIBERAL MODES FOR THE PAYMENT OF PREMIUMS. ALL POLICIES NON-FORFEITABLE BY THEIR TERMS.

The Entire Profits of the Company Divided Equitably among the Insured.

LAST RETURN OF PREMIUM FIFTY PER CENT.

The Premium and Dividend System of this Company combines the best features of all the modern plans of Life Insurance.

If the premium is paid ALL CASH, the dividends begin with the second annual premium and continue ANNUALLY thereafter; they may be applied either to reduce the premium charged or to increase the amount insured.

Premiums may also be paid two-thirds in cash, the remaining one-third being endorsed as a Loan upon the policy.

NO NOTES ARE REQUIRED.

In this case dividends begin with the Fourth annual premium and continue annually, and are applied to cancel the Loans outstanding.

DIRECTORS:

HON. JOHN A. DIX.....New York.
Hon. JAMES HARPER.....Firm: Harper & Bros. Ex-Mayor, N. Y.
JOHN J CRANE.....President Bank Republic.
WILLIAM T. HOOKER.....Wall Street.
WILLIAM M. VERMILYE.....Banker, [Vermilye & Co.]
CHARLES G. ROCKWOOD.....Cashier Newark Banking Co.
Hon. GEORGE OPDYKE.....Ex-Mayor of New York.
HENRY C. MORGAN.....Banker.
THOMAS RIGNEY.....Firm: Thos. Rigney & Co.
BENJ. B. SHERMAN.....Treasurer N. Y. Steam Sugar Refining Co.
AARON ARNOLD.

$LOAN

of the

Chesapeake and Ohio Railroad Co

THE CHESAPEAKE AND OHIO RAILROAD

is completed and running from RICHMOND, Va., to the celebrated WHITE SULPHUR SPRINGS, in West Va., 227 miles. It is being rapidly extended to the Ohio River, 200 miles further, making in all 427 miles.

In its progress westward it penetrates and opens up to market the Wonderful Coal Deposits of the Kanawha Region in West Virginia; and thus brings the superior and abundant Coals of that section into communication with the Iron Ores of Virginia and Ohio, and the Western, Southwestern, and Eastern markets.

When completed, it will connect the superior harbor facilities of the Chesapeake Bay with reliable navigation on the Ohio River, and thus with the entire system of Railroad and Water transportation of the Great West and Southwest.

It will make a short, easy, cheap, and favorable route from the West to the Sea, and will command a large share of the enormous freights seeking transportation to the coast.

It will thus become one of the most important and profitable East and West Trunk Lines of Railroad in the country and command a trade of immense value.

The completed portion of the Road is doing a profitable and increasing Business, and is fully equal in value to the whole amount of the mortgage upon the entire Line ($15,000,000).

The loan of the Chesapeake and Ohio Railroad Company bears a First Mortgage upon the entire Line, property and equipments, worth when completed at least $30,000,000. It, therefore, one of the most substantial, conservative, and reliable Railroad Loans ever offered in the market, and is peculiarly adapted to the wants of

INVESTORS & CAPITALISTS

who desire to make their investments with the most satisfactory assurance of positive and undoubted Security.

The Bonds are in denominations of

$1,000, $500, and $100,

and may be had COUPON or REGISTERED.

Interest Six per cent. per annum, payable MAY 1st and NOVEMBER 1st.

Principal and Interest payable in GOLD in the City of New York.

Price 90 and accrued interest in Currency, at which price they pay nearly Seven per cent. in gold on their cost.

All Government Bonds and other Securities dealt in at the Stock Exchange received in exchange, at their full market value, and Bonds sent to all parts of the country, free of Express charges.

They can be obtained by ordering direct from us or through any responsible Bank or Banker in any part of the country.

FISK & HATCH,

BANKERS.

Maps, Pamphlets, and full information furnished upon application in person or by mail.

HARRISON SAFETY BOILER.

FIRST MEDAL, LONDON, 1862.
FIRST MEDAL, AMERICAN INSTITUTE, 1869.

Safety, Economy of Fuel, and Economy of Space.

400 Horse-Power at A. T. Stewart's.
437 Horse-Power at the Jersey City Sugar Refinery.
Over 1,000 Boilers in Use.
Harrison Boiler Works, Philadelphia.

J. A. COLEMAN, Agent,
New York, 110 Broadway,
Boston, 139 Federal Street.

Schuyler, Hartley & Graham,

Nos. 22 JOHN St. and 19 MAIDEN LANE,
IMPORTERS OF
CLOCKS, BRONZES & JEWELRY.

TARRANT'S SELTZER APERIENT.

THE HUMAN TELEGRAPH.—The nerves are telegraphic fibers, operated by the brain; but, if the stomach, the great vitalizer of the system, is disordered, the whole nervous organization is partially shattered for the time being. TARRANT'S SELTZER APERIENT works wonders in cases of nervous debility arising from dyspepsia, by restoring the stomach to its normal condition and keeping the bowels free. SOLD BY ALL DRUGGISTS.

THE
MERIDEN BRITANNIA CO.

199 Broadway, N. Y.,

Sole Proprietors, Manufacturers, and Patentees
OF THE
CELEBRATED
SILVER-PLATED
PORCELAIN-LINED
ICE-PITCHERS,

SUPERIOR IN ALL RESPECTS TO ANY OTHERS NOW MANUFACTURED.
THEY HAVE THE UNIVERSAL COMMENDATION OF THE BEST TRADE,
AND ARE ENDORSED BY Dr. S. DANA HAYES, STATE ASSAYER OF MASSACHUSETTS, WHOSE CERTIFICATE ACCOMPANIES EACH PITCHER.
THEY ARE NOT ONLY CLEANER AND LIGHTER, BUT ARE MUCH MORE DURABLE THAN THE METAL-LINED PITCHERS.
IN ADDITION TO OUR UNEQUALED VARIETY OF FINE NICKEL AND WHITE METAL ELECTRO-PLATED TABLE WARE, WE NOW OFFER AN ENTIRELY NEW LINE OF SILVER PLATED
PERSIAN, ROMAN, AND GOTHIC PATTERNS
OF
FORKS AND SPOONS,

WHICH FOR BEAUTY OF DESIGN AND FINISH CANNOT BE EXCELLED.

BEING EXTRA HEAVILY PLATED BY OUR NEW PATENT PROCESS, WHICH DEPOSITS THE SILVER ANY REQUISITE THICKNESS ON THE PARTS MOST EXPOSED TO WEAR.

THEY ARE UNEQUALED FOR DURABILITY BY ANY NOW IN THE MARKET MADE BY THE OLD PROCESS.
ALL SPOONS AND FORKS PLATED BY THIS IMPROVED METHOD ARE STAMPED

1847----ROGERS BROS.----XII.

AND OUR TRADE-MARK, AS BELOW,
Trade Mark Trade Mark
for electroplate for electroplate
white metal nickel silver

Warehouse and Salesroom,
No. 199 Broadway,
AND AT THE MANUFACTORIES,
West Meriden, Connecticut.

Reed & Barton

MANUFACTURERS OF THE
PATENT SEAMLESS-LINED
ICE PITCHER,

which, after a careful test by Dr. Hayes, Sate Assayer of Massachusetts, was approved by him as preserving water perfectly pure.
Also are manufacturers of
ELECTRO-PLATED TABLE WARE
of every description.
Factories established at Taunton, Mass., in 1824.
Salesroom at Factory and
No. 37 MAIDEN LANE, NEW YORK.

BOYNTON'S
BRICK-SET AND PORTABLE
FURNACES.
LOW AND ELEVATED DOUBLE-OVEN
RANGES,
BALTIMORE FIRE-PLACE HEATERS, HEATING, COOKING, AND LAUNDRY
STOVES.
RICHARDSON, BOYNTON & CO.,
No. 334 Water st., New York.
Send for circulars.

INDIANAPOLIS,
BLOOMINGTON,
AND
WESTERN RAILWAY.

First Mortgage,
CONVERTIBLE, SINKING FUND,
SEVEN PER CENT.
GOLD BONDS.

Principal and Interest Payable in Gold, in the City of New York.

Coupons Payable April and October 1st,

FREE OF GOVERNMENT TAX.

This is an East and West Road, 205 miles in length, running from Indianapolis, Ind., to Pekin, Ill., through many large cities and thriving towns, as well as the richest Agricultural, Manufacturing, and Coal Mining districts in Indiana and Illinois.

The Road has 36 Depots, located in towns that contain in the aggregate a population of 190,000, thus averaging over 900 inhabitants to every square mile, within a radius of a half mile of the track on the whole line; which, with the thickly-populated and rich country adjoining, with a population of over 600,000 within 20 miles of this line, will furnish local trade more than ample to make it a first-class paying road; while, with its numerous and valuable connections, the business will be such as to make it one of the best and most profitable roads in the country.

The whole line is completed except thirty-five miles of the division in Indiana, which is nearly all graded and under contract to be finished in June next; hence 170 miles of the road is now in full operation, and equipped with new first-class rolling stock, consisting of 25 locomotives, 23 passenger coaches, 17 baggage and express cars, and 750 box, stock, and coal cars.

THESE BONDS ARE SECURED BY A FIRST MORTGAGE ON THE RAILWAY, ITS ROLLING STOCK, DEPOTS, WAREHOUSES, MACHINE SHOPS, LANDS, AND THE ENTIRE PROPERTY OF THE COMPANY.

By referring to any map, it is easily seen that this is a Grand Central Trunk Road, through one of the wealthiest and most prosperous regions in the United States, connecting direct with all the principal lines on the East, leading to Boston, New York, Philadelphia, and Baltimore on the Atlantic; and on the West with Quincy, Keokuk, Peoria, Burlington, Rock Island, Davenport, Omaha, and the Pacific. Thus, on the whole, forming the grandest and most favorable connections for through business of any road in America.

And, while this road has such true and valuable connections for through trade, it is entirely independent of same. The local business is certainly more than enough to sustain the road. Its geographical position is enough, located as it is amid all that is requisite to require it as a real necessity—and substantiale all that is said in its favor—which is fully demonstrated by its present business. The monthly earnings now amount to more than double the interest on its bonds, and it is safe to estimate same at least four times as much immediately on the completion of the road, and with a progressive future equal to any road in this country.

These Bonds may be registered in the name of the owner, if desired, free of expense, and are convertible into Stock of the Company at par, any time, at the option of the holder. Hence the importance of such option greatly increases their value, as the Stock cannot be increased only by exchanging for a like amount of Bonds.

A prominent and important feature of the Company is the fact that its capital is limited to $5,000,000 Stock and $5,000,000 Bonds, on which there can be no change, except by the conversion of the Bonds into Stock; and then the total capital will always remain the same. $2,000,000 of these Bonds are set aside, in trust, with the Farmers' Loan and Trust Company of New York City, to redeem and cancel the Bonds of the Danville, Urbana, Bloomington, and Pekin Railroad Company, now merged into the Indianapolis, Bloomington, and Western Railway. Of the remaining $3,000,000, over $1,500,000 have been sold here and in Europe.

Having carefully examined this road, from time to time, during its construction, the substantial manner in which it is built, with its complete equipments, also being familiar with the wealth and resources of the Country along the line, the worth and responsibility of the Company, its efficient management and present earnings, we do not hesitate to recommend the Bonds as a first-class security to all seeking investments about which there can be no question. We are authorized to offer them at 90 and accrued interest in currency. At this low price, without doubt, the loan will be quickly marketed. The certainty that the Government will soon fund the 5-20s into a 4 to 5 per cent. Bond makes it desirable for holders to look for some better paying investment. Thus, by exchanging 5-20s for Indianapolis, Bloomington, and Western Railway Bonds, the present premium will be saved, making a difference of 20 to 25 per cent. on the capital and better rates of interest.

Bonds delivered at all points free of express charges. All marketable securities received in exchange at best rates.

Turner Brothers,

BANKERS,

NO. 14 NASSAU STREET,
NEW YORK.

Financial & Commercial.

INCOME TAX.

THE whole people of this great nation outside of Congress now demand, as with *one voice*, that the Income Tax shall be wiped out of our statute-books. They demand this because it was enacted only as a war measure and for a limited time. Go *where* you will, speak with *whom* you will, all men condemn this tax and denounce with plain English those in Congress who would give it a new lease of life. Gentlemen, the taxpayers everywhere are watching you, and you will have sober times when you meet your constituents, if you favor the re-enactment, *on any terms*, of this infamous anti-peace measure. Stop where you are!! We have had enough of *war*. Let us have peace.

RAILWAY BONDS.

Now that the Pacific Railway is completed and in successful operation, and New York and San Francisco are by that means brought so nearly together, a need is beginning to be felt for a shorter means of communication from the Gulf States to the Pacific Coast. Under the present arrangement both passengers and freight from most of the Southern States are obliged to go *via* Chicago. This involves a heavy expense and waste of time. So great is now the necessity for a rapid transit between the points indicated that capitalists have undertaken the building of a road from St. Joseph, Mo., *via* Marysville, Kansas, connecting with the Union Pacific at Fort Kearney, a distance of 271 miles. This great enterprise is known as the St. Joseph and Denver City Railroad, and was the original as well as the natural route selected for the Union Pacific Road. That this enterprise will be successfully carried out there can be no two opinions.

The Government, justly appreciating the great importance of this line, have wisely donated the Company a tract of the finest lands through the Military Reservation, in the states of Kansas and Nebraska, ten miles in alternate sections on each side of the road, the total amounting to 1,000,000 acres.

Some 70 miles of this road has already been completed west from St. Joseph, and is in successful operation; and the enterprise is being rapidly pushed through to Marysville, Kansas, a distance of 111 miles. This portion of the road is known as the Eastern Division.

The means for the road thus far built has been given by the populous counties of Doniphan, Brown, Nemaha, and Marshall. The bonds offered by this road are at the rate of $18,503.79 per mile. They are a first and *only* lien upon a completed road, and are only issued upon the report of the superintendent of engineers when a section of 5 miles is built. The bonds bear 8 per cent. interest in gold, coupons payable February 15th and August 15th, at the Company's agency at New York, London, and Frankfort.

The Company is entirely free from debt, and ask a loan of $1,500,000 to complete the division, more than one-half of which has been taken. The bonds are coupon or registered at the option of the purchaser. The receipts of the Company, on the road already in operation, are more than sufficient to meet the interest on the entire issue.

The Farmers' Loan and Trust Company is the Company's Registry and Transfer Agency in New York.

In addition to the Government land grant, the State of Kansas, appreciating the importance of this noble and important enterprise, contributed a donation of 125,000 acres of land, a portion of which has been sold, realizing to the Company $180,000 in cash. The Company have established a sinking fund in the hands of the trustees for the payment of the principal.

The bonds are in denominations of $500 and $1,000 each, and are offered at 97½ and interest in currency by the houses of Tanner & Co. or W. P. Converse & Co. The security is undoubted, and will command the confidence of investors.

We have had letters from our correspondents and subscribers inquiring into the character of this security, and we have therefore taken very considerable pains to learn the above-mentioned facts.

Subscriptions for these bonds may be sent to this office by any one of our subscribers.

BROOKLYN BRIDGE.

THE following extract from a letter from an esteemed friend, now traveling in Europe—a well-known retired capitalist from this city—will interest those of our readers who have money to invest in a bridge to Brooklyn. We have thought from the beginning that the proposed bridge could be made to pay handsomely if it could be made wide enough and strong enough to admit of stores on either side the whole distance.

FLORENCE, ITALY, April 18th, 1870.

HENRY C. BOWEN, Esq.:

My Dear Sir:—I write to make a suggestion for your paper. Over the River Arno, which runs through this city, is a bridge connecting the two sides of the city. It is built wide enough for carriages and foot-passengers, with room for stores (or shops as they call them here) on each side of the bridge; which gives the bridge, as you pass over, the appearance of a street all built up. If the bridge over the East River to Brooklyn could be built wide enough to have stores on each side, it would give probably nearly two miles of stores, or equal to making new ground for them.

MONEY MARKET.

THE continued ease in the money market is likely to be repeated weekly for the next three months, at least. The last bank statement was much more favorable than we looked for, considering the nature of the two preceding ones.

The weekly averages of the Associated National Banks in the Clearing House of this city for the week ending Saturday last, May 21st, compare as follows with the previous week and with the corresponding week last year, to which we add the specie and currency balances in the New York office of the United States Treasury, at these dates respectively:

Increase in loans	$1,277,763
Increase in specie	1,063,089
Increase in other legal-tenders	1,056,031
Decrease in deposits	4,210,507
Decrease in circulation	102,332

	May 23, '69.	May 21, '70.	May 14, '70.
National capital	$94,237,700	$73,097,995	$73,357,995
Local capital	9,950,305	11,972,148	11,972,148
Total	$81,188,005	$84,810,043	$84,810,043
Loans	269,514,934	280,261,077	278,983,314
Gold and gold notes	15,429,394	28,114,993	29,451,396
Other legal-tenders	57,758,200	50,205,200	57,967,000
Deposits	199,414,875	220,552,976	222,447,219
Circulation	37,947,704	31,191,644	31,297,980
In Sub-Treasury	83,624,584	82,997,859	83,084,460

It will be seen from these figures that our city banks are in a very strong position so far as their ability to make loans is concerned; and, with such an abundance of capital, rates of interest cannot be expected to advance from the extremely low points now ruling. The common rates of interest on call loans to the stock brokers range from 4 to 5 per cent, while in some instances loans are made on Government securities at 3 per cent.

According to the accounts from Washington, the Treasury holds gold coin as follows, compared with the close of April, or as on the 1st of May schedule of the public debt:

	May 1.	May 21.
Total on hand	$118,525,214	$107,283,000
For depositors	58,940,000	36,705,500
In Government ownership	$81,585,214	$70,489,500
Difference since May 1st		$11,198,214
May interest paid at New York	$11,222,741	
Less customs received	5,313,866	
Net payments	$5,907,377	$5,907,377
Sales at New York	3,000,000	
Net difference at other offices		$2,389,037

The currency balances in the Treasury have increased from $6,954,000 to $9,387,000, after the purchase of $5,000,000 United States 5-20s, as against the sales of $3,000,000 gold. The internal taxes (in currency) for the three weeks amount to $13,860,474, and the customs duties (in gold) to $12,900,000.

The influence of cheap money on the stock market has not been so stimulating to speculative movements as had been anticipated, in consequence of the uncertainty in the minds of our financiers as to the fate of the congressional schemes for funding the public debt. The Secretary of the Treasury has been so confident of the passage of a bill in conformity with his ideas on the funding question that the great "bull" operators have been [illegible] load up with their favorite stocks until they could feel certain that no reduction of the currency was likely to take place. From present indications, and weighing all the probabilities according to our private information from Washington, we do not believe there is any chance of a bill being passed through Congress which will have the least effect toward reducing the currency, either bank or legal-tender; and there is but small chance of any bill of any kind being passed likely to affect our finances in any manner. Whenever the Wall Street men come to the same conclusion, as they doubtless will before long, a very lively speculation may be looked for on the Stock Exchange.

Gold remains very steady in the neighborhood of 114¼, with fluctuations of ¼ to ⅜ per cent. The "bulls" and the "bears" are alike afraid to venture upon any extended operations.

In the railroad market the chief favorites of the speculators continue to be N. Y. Central, Lake Shore, Ohio and Mississippi, the Northwestern, Reading, and the St. Paul stocks.

The great "bull" operators in Ohio and Mississippi, who were going to put it up to 60, got frightened by rumors from Washington about the Funding Bill, and sold out their stock at 39 to 37, and are now trying to get back their stock; but they can't do so without putting it up to 40.

Henry Clews & Co., bankers, 32 Wall Street, invite the attention of capitalists and investors to their advertisement, in another column, in relation to the first mortgage bonds of the Burlington, Cedar Rapids, and Minnesota Railroad Company. They are regarded as a prime security.

DRY GOODS.

As the season is drawing to a close, the spring business does not diminish so rapidly as has usually been the case; and there is good reason for believing that the sales will be extended further into the summer months than our jobbers have mostly calculated on. One of the good signs may be found in the large number of orders which some of the principal jobbing houses are receiving from customers who had already made what was supposed to be their full spring purchases. We hear of one leading firm that received no less than two hundred and fifty orders in one day last week.

In domestic cotton goods the trade has not been specially active; but the stocks in first hands of leading make are so low that prices continue to be well maintained, except for the less desirable styles of prints.

The sales of unbleached shirtings and sheetings from first hands during the week have not been large; but the demand to make up assortments has been steady, and prices are without any special change. Indian Head and Appleton A standards are still quoted at 15 cts.; Wachusetts, 14½ cts.; Harrisburg, A, 4-4, 14 cts.; Lawaun, F, 4-4, 11½ cts.; St. Lawrence, O., 13½ cts.

Bleached shirtings and sheetings are dull, except for some of the best qualities of the more popular marks. But prices are nominally unchanged; and, with the comparatively limited stocks in first hands, holders do not anticipate any reduction before the close of the spring trade. Wamsutta are still quoted at 21½ cts. for 4-4, 26 cts. for 9-8, and 29 cts. for 7-4. New York Mills are sold by agents at 24 cts. Utica fine Nonpareil 4-4 are held at 20 cts.; 35-inch heavy do., 19 cts.; 36-inch do., 20 cts.

Printing cloths have been without any special movement, and the sales are to a moderate extent. The stock in first hands is reported to be considerably reduced; and prices, though without change, are firmer. The quotations of 64 square extra quality are 7 to 7¼ cts.

In prints there has been a less active demand than for some weeks, although some of the most popular styles have sold freely. In this class of goods prices are firmly maintained; but in the less desirable styles there is a decided weakness, without lower rates having been established. American Print Works, medium and light fancy, are 11¼ cts., regular; Merrimacs, medium fancy, 12 cts., do. W, fancy, 13½ cts.; Sprague's fancies, 11 cts., less 4 per cent., 30 days.

Ginghams are in less active demand, except for a few of the most popular makes, which are scarce in the market. Prices remain unchanged.

Printed lawns and percales are selling more freely than they did earlier in the season; but the demand for these goods is less than was anticipated, and the stock in the hands is large for the season, and prices may be reduced to stimulate purchases, but no change of rates has yet been effected.

Cotton osnaburgs are in somewhat better demand for export, but the sales are still on a comparatively moderate scale.

Cotton drills sell in small lots at steady prices for the immediate requirements of trade. Prices are without change.

Corset jeans are selling moderately for the season, but the market is without any speculative movement. Indian Orchard Improved are quoted at 11¼ cts.; Amoskeag, 12½ cts.; Laconia, 13 cts.

Rolled jaconets are selling more freely at prices as follows: Warrens are held at 10½ cts.; Manville, 10 cts. for plain and 11 cts. for high colors; White Rock, 10 cts.

Cambrics are dull, and the sales of the inferior grades are slow; but there is a better demand for the best qualities.

Silesias are coming into better demand now, as the clothing-making manufacturers are making their purchases. Lonsdales are sold at 14 cts., regular; Indian Orchard 14 cts.; Ward Mills, 14½ cts.; Social K, 20 cts.; Blackburn's Assorted, 16 cts.

Apron checks are generally dull, except for the best makes, which are only moderately active. Prices steady and without change.

Denims and cottonades of the best qualities are in good demand, but the lower grades are neglected. Amoskeag denims are held at 33 cts.; Pearl River, 29 cts.; New York Mills, 30 cts.; Everitt cottonades, 20 cts.

Muslin de laines are selling slowly, the demand for these fabrics being very limited for the season. Prices are without change.

Woolens are generally without material change; but there is a better tone to the general market, and a growing demand for cloths, chiefly for the medium and lower grades, for the clothing business.

Overcoatings are now coming into good demand, and some considerable sales have recently been made.

Doeskins are selling more freely; but the demand is not yet sufficiently active to have any decided effect upon prices, which are not firmly established.

There is a more active demand from the clothing houses for fancy cassimeres of low and medium grades; but there is less activity in the finer qualities.

Satinets are generally inactive; but the demand for desirable grades has improved to a moderate extent. Tip-tops sell at 90 cts. for No. 1, and the other grades in like proportion.

Kentucky jeans are more active, but prices have not been changed. Kerseys are dull.

American linens are selling very slowly, and prices are reduced. Stark Company's unbleached crash is held at 9 cts. for 14-inch, 12¼ cts. for 17-inch, and 14 cts. for 20-inch. United States Flax Manufacturing Co.'s goods are held at 8 and 9 cts. for narrow brown and bleached; 9 and 10 cts. for wide do. do.; for twilled coating duck, 16 cts., 4 months.

FOREIGN GOODS.

The season is drawing to a close for the bulk of business in foreign fabrics; importations are diminishing; and the importers are working off the remnants of their invoices by auction and otherwise, as they best can. For the more desirable styles of dress goods there is a very good demand, and prices are better. Certain styles of silks and later importations of millinery articles are in very good demand, and bring prices satisfactory to the importers. The steadiness of gold for the past month has greatly benefited our importers.

GENERAL MARKET REPORT.

[A Table of Quotations will be found in another column.]

BREADSTUFFS.—Under more liberal receipts of Flour, a decline in gold, and unfavorable news from Europe, State and Western brands have been very dull the past week, and we note a decline in the low and medium grades. Family grades have ruled steady, but have not sold so freely, the trade for the present being well stocked. Holders of choice grades do not seem very anxious to realize, in view of the fact of the scarcity of choice White Wheat throughout the country, though in the present depressed condition of trade throughout the country a further advance would greatly restrict its consumption and cause the medium grades to attract more attention. Choice Minnesota Extras have advanced and have fluctuated. The supply is quite limited, but at the current high figures the consumption is not so large, and at the close easier prices were accepted. A good business has been done in No. 2 and Superfine; but at much lower figures, the latter closing in request at our quotations. The business for export has been restricted by the prices demanded [illegible] consumptive portion of the supplies to hand this week were previously sold, and we find very little addition to our stock, which affords a fair assortment. In Unsound Spring Wheat Extras a better business may be noted at $4 70@$4 85, but nothing has been made public for the future; the absence of any speculative feeling is particularly characteristic of this, as well as most other branches of trade. Present prices are lower than the average of the ten years prior to the war, and are relatively lower than at the West. At the close the market is irregular. The low grades are in fair demand and steady. Other grades heavy. Trade in Wheat has been only moderate until near the close, when a brisk demand sprung up for the Continent. Our arrivals have been more liberal—a part of them detained during the winter on the canal. This is found to be in very good order, and has been readily sold at the current market price. Our stock of prime Spring is very light; hence the wide range in prices. Much of the Spring to hand by rail proves to be soft. This has declined, and is heavy, with liberal arrivals in prospect. Amber Winter has declined; but has been in moderate demand for export, and since Tuesday has been held with a good degree of steadiness. White has been in request, and choice qualities have improved and are quite scarce. There has been some inquiry for the future, but no sales have been made public. Indian Corn has been freely offered, has been in good demand, and has fluctuated. The New to hand has proved to be out of condition, or a considerable portion of it. This has contributed to the depression. Old is lower and has sold slowly; the stock is much reduced. White has ruled very quiet, and prices are nominal; closing dull and tame.

COFFEE.—Brazils have been quite firmly held since our last; but sold very slowly, and buyers generally refuse to exceed actual necessities until some concession in prices is made. The stock slowly increasing. West India grades are quiet but firm. Java in demand and rather better in price. We quote in coin as follows: Rio, in bond, 19½@19¾ cts. for fair to good cargoes; do., duty paid, 18@19 cts.; Java, 20¼@22½ cts.; Maracaibo, 19½@20 cts.; Laguayra, 18@19 cts.; Ceylon, 17¾@19¼ cts.

COTTON.—The market has been in a feverish, uncertain condition during the greater portion of the week under review, but with the advantage rather more in buyer's favor. The receipts at the ports were good, and the movement of stock from East Indies larger than many had calculated upon; and this, in connection with a slack Liverpool market, had a depressing effect. Buyers of all classes display more caution, and operations generally are guided largely by the actual wants of the hour. The stock here is larger, but still poorly assorted. For future delivery the speculative movements have been free, at fluctuating rates, the market closing steady at 22¾ cts. for June and 22¾ cts. for July, on basis of Low Middling. The market for goods on spot closes quite dull and barely steady at 23 cts. for Middling Uplands and 22¾ for Low Middling.

MOLASSES.—There has been a good business doing in both Grocery and Refining grades, but on easy terms, as holders have met the outlet freely. Common grades still entirely neglected and nominal. Domestic scarce and very firm. We quote nominally at about 20@28 cts. for Old Cuba, 35@38 cts. for Clayed do., 37@45 cts. for New Muscovado, 50@63 cts. for Porto Rico, and New Orleans 80 cts.@$1.

PROVISIONS.—There has been little or no speculative demand for the Hog product, and a very slight consumptive movement; and, with the increasing supplies of Swine at the West, prices generally declined. Beef of all kinds continues to sell well, and at full figures. For Mess Pork in a wholesale way the cash has proved extremely moderate, and values have frequently been in an entirely nominal condition. Prime Mess scarce and has sold at extreme. Other cuts slow. The general market closes with a dull tone, but holders firm. We quote at $22 50@$23 50 for Prime and Extra Prime, $26 37½@$26 50 for Prime Mess, and $29 50@$29 62½ for Mess. For future delivery there was considerable pressure to realize, and prices declined rapidly, the market closing, however, with a more uniform tone, and sales of Mess at $29 50 for June. Beef still in good steady demand, with a strong uniform tone to prices. We quote at $12@$15 for Plain Mess and $15 50@$18 for Extra Mess. Tierce Beef is wanted, and all good lots command extreme rates. We quote at $25@$26 for Prime Mess and $29@$32 for India Mess. Beef Hams firm and scarce at $30 for Southern and $33 @$35 for Western. Cut Meats in light request and prices generally easier and nominal. We quote at 11¾@12¾ cts. for Dry Salted and Pickled Shoulders, 16@17 cts. for Pickled Hams, and 18¾@19¼ cts. for Tight Tierce and Bagged Hams. Bacon still very dull for want of stock; but a few good Cumberlands would command 14 cts. Lard has met with little or no demand on the spot, and, with the stock offered more freely, prices declined. At the close the general tone is quite dull and unsettled. We quote at 14½ cts. for No. 1, 15¼@15¾ cts. for City, and 15¾@16 cts. for Western Steam. For future delivery sellers ask 16 cts., and get no bids above 15¾ cts. for May month.

RICE.—The stock small, the demand light, and prices steady at the late general range. We quote Carolina at 6⅜@7 cts. for Common to Prime, and 7¾@7¾ cts. for Choice to Fancy.

SUGARS.—Raws have met with a sharp demand from both refiners and the trade, and for shipment to neighboring cities; and, with the stock offered moderately, holders have worked prices up to a higher level. Buyers, however, are still somewhat cautious, and a nervous tone is noticeable in all operations. At the close the movement is less active, but the advance is sustained. We quote at 9¼@9⅝ cts. for Fair to Good Refining, 9⅝@10 cts. for Fair to Good Grocery, and 10 cts. for No. 12 Box Standard. Refined has met with a good demand at higher prices, closing very firm. We quote at 12¾@13½ cts. for Powdered, Granulated, and Crushed, and 12⅜@12¾ cts. for White "A."

NEW YORK CATTLE MARKET.

FOR WEEK ENDING TUESDAY, MAY 24, 1870.
[REPORTED EXPRESSLY FOR THE INDEPENDENT.]

BEEF CATTLE.—The market the past week has been feverish and values uncertain. The business has been only moderate.

COWS AND CALVES.—Milch Cows are unchanged, the demand barely balancing the supply. Veal Calves are in good supply, the demand less active, and prices lower.

SHEEP AND LAMBS soon after our last declined, and the market ruled dull.

SWINE were in fair supply. Prices are unchanged.

PRICES OF BEEF CATTLE AT THE PRINCIPAL MARKET PLACES.

	This week.	Last week.
Extra	17 @17¾	17¼@17¾
First quality	16¼@16¾	16 @16¾
Second quality	15 @15¾	15¼@15¾
Third quality	14½@15	14¼@14¾
Inferior	14 @14½	13 @14
Average of all sales about	15¾@—	15¾@—

GENERAL QUOTATIONS.
Cows and Calves.

	This week.	Last week.
Choice	$95@100	$95@100
Good	75@ 90	75@ 90
Fair	60@ 70	60@ 70
Inferior and Common	40@ 45	40@ 45

Veal Calves.

	This week.	Last week.
Extra and Choice	10 @10½	10 @—
Good	8½@ 9¾	9 @10½
Common	7½@ 8	8 @ 9
Inferior	6 @ 7	6 @ 7½

Sheep and Lambs.

	This week.	Last week.
Choice, per lb.	7¾@ 8	7¾@ 8¼
Extra "	7½@ 7¾	7¾@ 8
Good "	7 @ 7½	7½@ 7¾
Fair "	6 @ 6½	6¾@ 7
Common "	5¾@ 5¾	6 @ 6

Swine.

	Live, per lb.	Dressed, per lb.
Corn-fed	9¾@9¾	11¾@13

POSTSCRIPT.

LATEST DRY GOODS QUOTATIONS.

IMPORTANT TO EVERY MERCHANT IN THE UNITED STATES.

MONDAY EVENING, May 24, 1870.

The following are the wholesale net cash prices of all the leading styles of Domestic Dry Goods sold in the New York market. It is confidently believed that this weekly information, specially reported to THE INDEPENDENT (and more perfectly than any other newspaper in the city,) is worth, to every dry goods merchant, ten times the subscription price of the paper.

PRINTS.

Merrimack, W.	12¾	Wamsutta	9¾
Merrimack, D.	12	Waterloo	9¾
Sprague	12¾	Arnold	9
Pacific	11¾	Hamilton	9
American	11¾	Richmond	11¾
Cocheco	11¾	Gloucester	10
Dunnells	11¾	Mourning	10
Allens	11¾	Lancaster	10
Manchester	11¾	Oriental	10¾

GINGHAMS.

Lancaster	13½	Roanoke	12¾
Berkshire	15	Glasgow	13

BROWN SHEETINGS.

Amoskeag, A	14½	Pepperell, E	13½
Lawrence, A	14	" C	11¾
" F	13½	" O	11¾
" M	13½	" N	9¾
" L	11½	" G	9¾
Atlantic, A	14	" H	8¾
" P	13½	" B	8¾
" D	12¾	Boot, E	12¾
" H	11½	" A	11¾
" L	11¼	" D	10¾
Agawam, F	14	Appleton, A	14½
Stark, A	14	Lacoria, H	14½
Massachusetts	14	" W	13
" H	13½	" C	11½
Indian Head	14½	Lyman, E	14½
" L	13½	" D	13½
Exeter, A	13½	" C	12¾
" B	12¾	Tremont, A	14½
Medford	11½	Indian Orchard, A	14½
Augusta	14	" B	13
" D	11	" R	11
Pittsfield, A	14	" C	9
Kennebec	14	Great Falls, H	14½

Bedford, R	14	" J	11¼
Pocasset	9¾	" E	11
" C	9¾	" B	11
" H	11¾	Dwight, A	14
Newmarket, A	11¾	" C	11

BLEACHED MUSLIN.

New York Mills	14	Reynolds, AA	11¾
Wamsutta	14	Mystic Lake	11
"	26	Baltic & Sea	13½
Tuscarora	14	"	15
Bates	14	Lonsdale	17
White Rock	17	Cambric	21
Forestdale	13	Hill	13½
Masonville	14	"	14¾
Hackstaves	13½	"	16¾
Hope	14	33-inch	13½
Langdon	14½	35-inch	15½
" 40-inch	16¾	James's m Mills	16
" 45-inch	18	35-inch	13½
Wauregan	19	"	21-inch 17½
Pequeed	8	Great Falls, E	17½
"	39	"	18
"	45	" A	19
"	50	Red Bank, A	11
Utica	19	"	14
"	60	Waltham	11¾
"	60	" 45-inch	17
Scot, R	8	"	64
" S	15½	"	40
" W	19½	"	50
Androscoggin	16½	Bay Mills	16
Canoe	7¾	Green, C	12
Dwight, A	13½	Amoskeag, A	15½
" Long Cloth	20	" G	16½

DENIMS.

Amoskeag	30	Otis Company, C	10
York	30	" B	22
Blue Hill	30	" AA	25
Working Man's	21	Warren, Brown	30
Union	18	Lewiston, Brown	27
Manchester	30	Columbian	27

STRIPED SHIRTINGS.

Amoskeag	21	Whittenton, A	20
York	21	" C	17
Uncasville	15	Rattle	13
American	14	Thorndike	20
Hamilton	20	Harmarket	14
Everett	13¾		

TICKS.

York, 30-inch	25	Swift River	18
York, 32-inch	31	Methuen, AA	25½
Amoskeag, A. C. A	25	Hamilton, Regular	21½
" A	27	Willow Brook	27½
" C	30	Pittsfield	25
" D	33	" A, Extra	30
Conestoga, Gold Mt	35	Hampden, CC	30
" Extra, 4-4	18½	Pearl River	29½
		Philadelphia	10½

CORSET JEANS.

Amoskeag	17½	Pepperell	19
Lacoma	16½	Saco	18
Androscoggin Sateens	16	Indian Orchard	15½
New Market	12	Everett	14¾

BROWN DRILLS.

Amoskeag	15	Appleton	13½
Pemberton	13½	Tremont	13½
Lacoma	13½	Augusta	13½
Stark, A	15	Winthrop	13½

DELAINES.

Pacific	17	Lowell	17
Hamilton	17	Pocasset	17